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The Quarterly Journal of the Mythic Society

JULY 1948

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AT THE DALY MEMORIAL HALL, CENOTAPH ROAD, BANGALORE CITY

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NOTICE

The Mythic Society having been registered as an Associate Society of the Royal Asiatic Society of Great Britain and Ireland, Rule 105 of the Rules of that Society governing the privileges of Members of Associate Societies is published for information.

Rule 105 :—Members of the Asiatic Society of Bengal and of Branches and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meeting of the Society other than Special General Meetings ; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society, nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA
General Secretary and Treasurer

The Mythic Society

BANGALORE-2

The General Secretary requests that—

(1) Every member will kindly introduce at least one friend to the Society during the current year and thus help to popularise the work of the Society.

(2) Members who can afford it will help to build up a capital fund by converting their ordinary membership into life membership.

(3) Members who have not yet remitted their subscriptions will kindly remit them on receipt of this issue of the Journal.

(4) Members will be so good as to send us odd copies of Nos. 1 to 4 of Volumes VIII and IX of the QJMS. If they so desire, the copies will be paid for at Rs. 1-8-0 each.

The Mythic Society

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The

Quarterly Journal

of the

Mythic Society

Vol. XXXIX] [No. 1

PROCEEDINGS OF THE THIRTY-EIGHTH ANNUAL MEETING OF THE MYTHIC SOCIETY, BANGALORE.

Saturday, the 31st of July 1948 at 6 P. M.

SRI H. C. DASAPPA

(MINISTER FOR FINANCE AND INDUSTRIES)

in the Chair.

THE Thirty-Eighth Annual Meeting the Mythic Society was held in its premises, at the Daly Memorial Hall, Bangalore City, on Saturday, the 31st of July 1948, at 6 P. M. with Sri H. C. Dasappa, Minister for Finance and Industries, Government of Mysore, in the Chair.

Rajadharmaprasakta T. Singaravelu Mudaliar, the President of the Society in welcoming the distinguished Chairman said :

"SRI H. C. DASAPPA,

"On behalf of the Members of the Mythic Society, I extend a very hearty welcome to you.

"This Society has been doing, though in its own unostentatious way, very important and useful work in unravelling the great achievements of our ancestors in India—achievements not confined to any one phase, but extending to very many phases of

human activity. I cannot better describe these achievements than in the words of Professor Max Muller who has said :

'If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise one earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semetic race the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this only but a transfigured and eternal life, again I should point to India.'

" Comparing this picture with that of India today, it is unnecessary for me to point out, how low we have fallen from the high pedestal on which they exalted themselves. The reasons for this were mostly historical and political. As a subject nation for several countries, our activities were crippled and we are today occupying a very low place among the civilised nations of the modern world. We have not been showing any initiative in adding to the knowledge and wisdom of the world. Our ancient systems of social and religious life which were intended for the welfare and solidarity of the nation, have degenerated and have caused divisions among communities even to the extent of hating one another, leave alone co-operating with one another for the common good. Though there is a feeling of frustration judged by these outward manifestations, yet hope is inspired by the fact that the core is sound.

" Now that our country has achieved independence, it must be our endeavour of remove the incrustration and build again on the foundation which yet remains solid and strong.

"It is to fulfil such a mission that providence has sent to India great personages like Sri Ramakrishna, Raja Ram Mohan Roy, Keshub Chandra Sen, Swami Vivekananda, Mahatma Gandhi and others. To these great persons we owe a debt of gratitude for awakening us from our slumber and for making us feel like freemen. We are fortunate that that great soul, Mahatma Gandhi, lived amidst us to preach and practise the principle that soul-force was mightier than physical or any other force on earth and demonstrated successfully that principle by achieving independence for our Bharata Matha. It was also left to Mahatma Gandhi to make us realise that we are all sons of the same God and thus prevent us from cutting each others throats.

"It is a happy day for India generally and for Mysore in particular that he succeeded in making us free and has placed the destinies of our nation in the hands of his—shall I say—disciples. We are fortunate that in you, Sir, we have one such disciple in Mysore, since you were very closely in touch with him to imbibe his ideals. We are sure that you will inspire our people with his ideals—to have the interest of our country as the primary objective and cease to split on personal and communal considerations and thus lose the independence we have dearly won.

"The Mythic Society is also playing its part though humble in this constructive work by unravelling the hidden gems of our ancient civilisation for the benefit of our people. The work which this Society is doing is appreciated not merely in Mysore and India but throughout the world. It was Rajamantra Chintamani Dr. Sir A. Ramaswami Mudaliar, who told us when he presided over the Thirty-Sixth Annual Meeting that he needed no introduction to the Mythic Society, since during his tour in America, he observed that this Society had made a name peculiar to itself and that its work was very much appreciated there.

"A Society like this cannot carry on its work except by support from the public and Governments. In appreciation of the very useful work it has been carrying on, the Government of Mysore enhanced its grant from Rs. 150 to Rs. 250 last year, but to your misfortune the grant has been reduced to Rs. 150

this year. It cannot be said that we have suffered by default as we have been putting forward our representations time and again because I need hardly say, Sir, that in these difficult days when we have to meet heavy expenditure on the staff and on the materials necessary for printing and publishing our Journal, we have not been able to make both ends meet. We therefore hope that the grant may be suitably enhanced.

" Pardon me for making a personal reference to you. I have known your family for nearly half a century. You belong to a family whose members have rendered great public service in Mysore. After a brilliant judicial service, your father was rendering yoeman service to the public.

" You are carrying on the noble traditions of your family. I have known you personally and intimately for over a quarter of a century as a member of the legal profession, as a member of the the Legislatures and the Governing authorities of the Mysore University. With your experience in the various fields of public life and with the inspiration of Mahatmaji, I am sure, Sir, we have in you a successful and an able administrator, who will make use of his opportunities in uplifting the comman man and in infusing in people's minds that patriotic feeling which will subordinate all differences personal or communal, to the welfare of our country.

" We are very thankful to you for sparing a portion of your valuable time to attend to this the Thirty-Eighth Annual Meeting of our Society.

" I now request you kindly to preside over the meeting and conduct the deliberations."

* * * *

Sri S. Srikantaya, the General Secretary and Treasurer, then presented the following Annual Report for 1947-48.

ANNUAL REPORT FOR 1947-48

The Committee of the Mythic Society have great pleasure to present you this evening a report of the Society's activities during the year 1947-48.

We heartily facilitate His Excellency Chakravarti Rajagopalachariar on his appointment as the First Indian Governor-General of Free India.

Meetings: Of the several meetings held during the year at which interesting lectures were delivered may be mentioned: "The Message of Krishna Chaitanya" by Sri Raghava Chitanya Brahmachari Bhakti Shastri of the Gaudiya Mission, Calcutta.

On the occasion of our last Annual Meeting held on the 20th of March 1948 the portrait of Mahatma Gandhi, presented to us by the Government of Mysore, was unveiled by Sri K. Chengalaraya Reddy, Chief Minister, Government of Mysore.

Membership: The consequences of the second World-war and the disturbed conditions in India continue to affect our membership. We have today on our rolls 318 members. We trust that it will be possible for us to augment our membership and to retain old members. We appeal to members to introduce new members to the Society to assist us in carrying on our work more satisfactorily. Members who can afford are requested kindly to contribute to the capital fund by converting their ordinary membership into life membership and also by making donations.

We deeply regret to record the death of the following members of the Society: Sir D'Arcy Reilly who evinced a keen interest in the activities of the Society and was a Vice-President for several years; Lokasevasakta Rao Bahadur B. K. Garudachar, a well-known philanthropist for the cause of Sri Vaisnavism and life-member of the Society; Rev. S. Gnanaprakasar, author of an Etymological and Comparative Lexicon of the Tamil Language of which he published four parts; Diwan Bahadur Dr. T. C. M. Royan, a leading member of the Christian Community in the State who presided over the Thirty-Fifth Annual Meeting of the Society; Prof. A. B. Gagendragadkar, actively connected with the Bhandarkar Oriental Research Institute, Poona: and Mr. L. V. Ramaswami Iyer of Ernakulam who made remarkable contributions to the pages of our Quarterly on studies in Indian Philology. We tender our heart-felt condolences to the bereaved members of their families.

Finances: The total receipts of the Society during the year including an opening balance of Rs. 131-2-2, were Rs. 7,769-8-7. Total expenditure was 7,813-6-10 as against a sum of Rs. 5,498-12-5 during the previous year. The increase in the expenditure was

due among other reasons to the payment of enhanced dearness allowances, the rise in the cost of paper and printing, repairs to the premises and the cost of repairing old furniture and adding new furniture. A sum of Rs. 400 was added to the Reserve Fund during the year which now stands at Rs. 13,851-15-0. The amount in the Staff Provident Fund shows a closing balance of Rs. 482-11-7 which is invested in the Government of Mysore Five Years' Savings Certificates and the Savings Bank account at the State Huzur Treasury, Bangalore.

Our thanks are due to Sri T. M. S. Subramanyan, Accountant and Auditor, who continues kindly to audit the accounts of the Society for over Twenty-three years in an Honorary capacity.

Under Government Order No. E. 11,184-89/Edn. 15-47-57, dated the 24th of June 1948 the Government have reduced the monthly grant of Rs. 250 sanctioned in Government Order No. E. 8350-51/Edn. 15-46-32, dated the 15th of May 1947 to Rs. 150 a month. The reduction in the grant will affect our resources to a considerable extent and thereby hamper our activities. We have made representations to the Government kindly to restore the old grant and to augment it to at least Rs. 400 a month on a permanent basis so that we can carry on our activities unhampered by financial embarrassments. The permanent annual grant of Rs. 300 which was sanctioned by the Government of India on the 8th of March 1927 was renewed for one year by the Government of Mysore as mentioned in our previous report. We have sent representations to the Government of India not only for the continuation of the above grant on a permanent basis but also for raising the grant to Rs. 1,000 per annum.

In the history of the world India is again occupying a foremost place. At the present moment the need is all the more great for an institution like ours which is devoted mainly to the pursuit of research into our ancient civilization and culture. Our work is greatly appreciated all over the world. We appeal to public philanthropy in support of our activities and endeavours. Funds are required for getting a large number of rare and valuable books and periodicals bound, to purchase recent publications, to

provide a suitable structure for the over-growing library and to bring the catalogue of the library up-to-date.

Reading Room: The number of visitors to the free reading room attached to the Society continues to be steady as usual. Daily and weekly papers are placed on the table. Important periodicals are bound and made available to the visitors also who make good use of them. The subscription for the papers paid during the year amounted to Rs. 140-12-0.

Library: The Library of the Society possesses many rare and valuable books on subjects in which we are interested. Scholars from all parts of India and outside come to the Society for study and research. The acquisition of valuable periodicals and reports of archæological and epigraphical departments continues. We appeal to all these interested in our work to present books and periodicals dealing with antiquarian research to this library. We are obliged to the Government of India; the several provincial Governments in India, the Governments of Mysore, Baroda, Hyderabad, Travancore, Cochin, and Jaipur; the Universities of Mysore, Madras, Dacca, Calcutta, Benares, Travancore, Annamalai and Allahabad; and to various authors, and editors and publishers for their kind patronage and for sending their publications foraccession to the library and for review in our Quarterly. The total cost of books received and added to the library during the year amounts to more than Rs. 700 and orders for books of about Rs. 250 are still pending with the book-sellers.

Journal: The Quarterly Journal of the Mythic Society maintains the high standard set for it by its promoters. The July and October 1947 issues were published since March 1948. The January 1948 issue is expected to be published by the middle of next month. The matter for the subsequent issues are arranged for the press and it is expected to bring the Journal up-to-date at an early date.

Exchanges: Amongst our exchanges are included most of the important periodicals of the world. The list is being revised from

time to time. The nominal value of periodicals received in exchange during the year amounts to over Rs. 350.

Daly Memorial Hall: The Daly Memorial Hall and the premises continue to be maintained in good condition. The Hall was placed at the disposal of the Additional First Class Magistrate, Bangalore, on 16-7-1947 as mentioned in our previous report.

General: We heartily congratulate our Vice-President, Diwan Bahadur Rajamantra Chintamani Dr. Sir A. Ramaswami Mudaliar, K.C.S.I., D.C.L., on the distinction of "Rajamantra Chintamani" of the Gandabherunda Order bestowed on him during the recent Birthday Honours.

The pages of our Journal throw considerable light on the study of the variegated cultures of India from the ethnographical and social aspects. The Society is making itself useful to the public by making available our library and the services of the Society for holding symposiums, lectures, formation of study groups, for the economic uplift and benefit of the rural population and for other work connected with social life.

In the course of a letter, Sir William Barton, who was Resident in Mysore, kindly referred to the Mythic Society and the new Regime in Mysore in the following terms: "Thank you very much for the copy of the Mythic Society Journal which I was very glad to have and to know that the Society is well flourishing......... I hope Mysore will flourish under the new Regime and that her fair Civil Service will live up to its expectations."

We beg to express our deep debt of gratitude to His Highness the Maharaja of Mysore to the Government of His Highness the Maharaja of Mysore and to the Government of India for their continued sympathy and support.

STATEMENT OF RECEIPTS AND EXPENDITURE

OF

THE MYTHIC SOCIETY

FOR

THE YEAR ENDING 30TH JUNE 1948

Receipts	Amount Rs.	A.	P.
1. Subscriptions—			
Resident Members	199	0	0
Mofussil Members	373	6	5
Life Members	15	0	0
2. Government Grants :—			
Government of Mysore :			
Maintenance Grant	600	0	0
Grant to the Society	3,000	0	0
Library Grant	300	0	0
Grant from Civii Station : (Grant previously sanctioned by the Govt. of India)	300	0	0
3. Provident Fund Subscription by Staff	66	9	7
4. Recovery from Staff	258	0	0
5. Interest and Dividend	537	15	10
6 Rent and Hall charges	1,427	7	0
7. Advertisements	80	0	0
8. Sales	358	7	9
9. Miscellaneous	122	7	10
Total Rs ...	7,638	6	5
Opening Balance as on 1-7-1947 ...	131	2	2
	7,769	8	7
Overdraft as on 30-6-1948 ...	53	9	3
Grand Total Rs. ...	7,823	1	10

Reserve Fund (at Face Valne) :—

	Rs.	A.	P.
Government of Mysore 5 per cent Stock ...	1,500	0	0
,, ,, 4 per cent Stock ...	9,800	0	0
National Savings Certificates	700	0	0
Fixed Deposit in the Bank of Mysore, Ltd. ...	300	0	0
Three shares of the Bank of Mysore, Ltd. ...	300	0	0
Five Years' Savings Certificates (Issue Price) ...	251	15	0*
Debenture of the Mysore Central Co-operative Land Mortgage Bank, Ltd.	1,000	0	0
Total ...	13,851	15	0

* (F. V. Rs. 290 on 3-8-1950.)

Expenditure	Amount Rs.	A.	P.
1. Establishment :—			
Pay to staff	1,607	8	0
Electric Charges	185	8	0
Water Charges...	25	8	0
Provident Fund a/c	131	13	7
Municipal Tax	12	12	0
Cycle Account	3	0	0
Livery to servants	107	0	0
Premises (including advance of Rs. 800 to the contractor)	877	0	0
Garden	4	14	0
Furniture, Fittings and Repairs	584	8	0
Electric Accessories	7	9	0
2. Journal :—			
Paper and Printing	1,464	0	0
Postage	598	14	6
3. Library :—			
Books Purchased	358	10	0
Books Binding	289	4	0
Subscription to papers	140	12	0
4. Investments	400	0	0
5. Stationery	231	2	9
6. Advance to Staff	310	0	0
7. Bank charges	19	14	0
8. Miscellaneous	453	13	0
TOTAL Rs. ...	7,813	6	10
Closing Balance c/o Rs. ...	9	11	0
GRAND TOTAL Rs. ...	7,823	1	10

Bangalore, 30th July 1948

Certified Correct

(Sd.) T. M. S. Subramaniam,
Hony. Auditor.

(Sd.) S. Srikantaya,
General Secretary & Treasurer.

Adoption of the Report

The President, Rajadharmaprasakta T. Singaravelu Mudaliar, moved the Annual Report presented by the General Secretary and Treasurer be adopted and it was put to vote and adopted.

Election of President

Mr. G. H. Krumbiegel, F.R.H.S., proposed Rajadharmaprasakta T. Singaravelu Mudaliar be re-elected President for 1948-49. Seconded by Sri E. S. Venkataramiah, B.A., LL.B., Rajadharmaprasakta T. Sigaravelu Mudaliar, was unanimously re-elected President for 1948-49.

Election of Office-bearers

Proposed by Sri K. H. Mendhi and seconded by Sri G. Narayana Rao the following Office-bearers were elected for the year 1948-49.

Office-bearers for 1948-49

Vice-Presidents:

Rajamantra Chintamani Diwan Bahadur
Dr. Sir A. Ramaswami Mudaliar, K.C.S.I., D.C.L.

Rajasabhabhushana Diwan Bahadur
Sri K. R. Sreenivasa Iyengar, M.A.

Rajamantrapravina
Sri A. V. Ramanathan, B.A.

General Secretary and Treasurer:

Sri S. Srikantaya, B.A., B.L.

Editor:

Sri S. Srikantaya, B.A., B.L.

Branch-Secretary:

The Reverend Father C. Browne, M.A.

Committee :

the above *ex-officio* and :

Rajasevaprasakta Sri A. N. Raghavachar, M.A.
Dr. K. N. V. Sastri, M.A., Ph.D., F.R.Hist.S.
Capt. Rao Bahadur A. Thangavelu Mudaliar.
Sri V. T. Tirunarayana Iyengar, M.A.
Sri B. V. Patankar, B.E., A.M.I.E.

CHAIRMAN'S ADDRESS

Sri H. C. Dasappa, the distinguished guest of the evening addressed the meeting and said :

" Sriman Singaravelu Mudaliar and friends,

" I deem it a very great honour to have been called upon to preside at this the Thirty-Eighth Annual Meeting of the Mythic Society. As some of you might know my whole career has been a stormy one and my activities have been altogether in a different sphere. For a long time it was, as my friend Sri Singaravelu Mudaliar put it, in the legal forum and thence not unnaturally I plunged into the political arena. I have had therefore very little time for the study of the subjects which the Mythic Society here has made its own.

" My friend Sri Singaravelu Mudaliar has very kindly touched upon two things : his close association and relationship ranging for over half a century with my father and my family and my supreme good fortune of a fairly intimate association with Mahatma Gandhi. I gratefully acknowledge that my early domestic training and upbringing was of very great value to me, an advantage which very many children in the land may not possess. Later on my association with Mahatma Gandhi worked a revolution in my life and outlook and cast responsibilities which my slender shoulders cannot bear. I may not be able to fulfil the very high expectations and anticipations formed of me but nothing will lack on my part to strive for their realisation as best as I could.

"The Mythic Society does not attract large crowds as political meetings might do but a chosen few only. It is these selected few who gather here for purposes of study, an intensive study of our ancient past, unravel its mysteries and publish the results of their labours for the benefit of the public at large. The Mythic Society dives into the deep sea of the past, picks out the gems and brings them to the surface, a work which every one is not competent to do. In fact the deeper the mine, the deeper the endeavour and more precious the gem. When I look back at the history of the Mythic Society I marvel at the contributions that have been made in antiquarian research and into our ancient culture. The very names that have had a close and intimate association with the Mythic Society are a remarkable testimony to your labours. Reverend Father A. M. Tabard and Rajakaryaprasakta Rao Bahadur M. Shama Rao and those others who were there from the beginning have unearthed such valuable material about the past of Mysore and South India that it will form a glorious chapter in the brilliant annals of our history.

"A reference is made to the fact that after a long, long struggle India has attained her freedom. While it is true that our country is free from the clutches of a foreign domination, we are not yet free from the unsettled conditions and internal strife in several parts of India. Our political freedom ought to enable us to take a step forward as an independent nation among the free nations of the world in social, economic, cultural and other fields of human activities and endeavour. We should banish once and for ever the proverbial poverty of our country. Illiteracy should very soon become a thing of the past and untouchability should go. The common man should have enough to eat, a house to live in, a pleasant environment and education enough at least to lead a decent life and appreciate something of the beauties of our literature.

"Mahatma Gandhi during the later days of his life placed the ideal of a classless and a casteless society before India and the World: that sums up in a single sentence an ideal for all to strive for. The Western countries have had no castes but classes there were which have made for unpleasant revolutions in the past. Here

there are our various castes and sub-castes. In the twentieth century there should be no room for these distinctions. Integration, not disintegration should be our motto. India and Indians should feel as one nation to achieve the real unity which we all so much hanker after. How can that unity be achieved when we are so divided ?

"In every country the birth of freedom is followed by renaissance in literature. Just recently the celebration of the centenary of the Kannada theatre at Mysore and the exhibition of the various fine arts of the country in connection with it is an indication of the fact that there is beginning to be such renaissance. The Mythic Society has a very great future in moulding and guiding public opinion on enlightened lines. The fact that you are just a few may not deter you from this endeavour. Let me tell you that the progress of the world was not achieved by the glamour and noise of the many but by the devoted service of the few.

"There is today a great rush towards scientific studies both of the pure and of the applied variety. Unlike in earlier days when the majority of the students used to rush in for arts subjects, the atmosphere has now changed completely. The study of the humanities may not always be a commercially paying proposition, but it is deserving of study for its own sake. Acquisition of scientific knowledge and study of scientific subjects are very necessary and quite welcome, but pursuit of science should not mean the forging of the engines of destruction but to apply the scientific discoveries for the promotion of human happiness. Splitting the atom should be not with a view to manufacture bombs but to provide for human welfare and progress. We should cry halt to this mad activity. I have been just thinking whether the Mythic Society could not take up the task of diverting the mind of humanity from such mad pursuits and help the people to realise the meaning and the purpose of life. You survey not merely years but centuries or æons of time which will help building up a common fellowship, common brotherhood and spread especially love and goodwill among the mankind.

"Coming now to more mundane things, both the Secretary and Sri Singaravelu Mudaliar have mentioned about the grant from

the Government of Mysore. Let me assure you that it is no intention of Government to reduce your grant from Rs. 250 to Rs. 150. It is quite likely that you did not ask formally for a renewal of the enhanced grant of Rs. 250.* As regards the annual grant from the Government of India it is a small sum of Rs. 300 chargeable to the revenues of the Civil Station. There should be no difficulty in your having that small annual grant. As regards its enhancement to Rs. 1,000 that is a matter which will require consideration. I may assure you that it will be considered with all sympathy.

" I thank you very much for the honour you have done me and for affording me an opportunity to spend some time with you. I breathe a fresh and envigourating air here in this calm atmosphere away from the normal routine of official work. I assure you I will be very happy to be in close touch with you more in my own interest than in yours. India indeed has had a glorious past. No greater tribute could have been paid to it than that of Max Muller's quoted by Sri Singaravelu Mudaliar. The work of your Society deals with the vast humanity that has gone and the vast humanity that is still to come. Let us prove worthy of both. I wish the Society very many years of useful service. May it advance the cultural development of our great country and may it contribute its own quota to the establishment of world brotherhood and of peace and goodwill among communities—an ideal which Mahatma Gandhi strove throughout his life and for which he gave his life in the end. It only remains for me to congratulate your President and Secretary on their unanimous re-election for the next year."

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Sri S. Srikantaya in proposing a vote of thanks recalled the various activities of Sri Dasappa in the past and the present opportunities for doing good and assured him that they were ever ready to have him in their midst and considered it really an honour.

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With three cheers to His Highness the Maharaja of Mysore, our Patron, the meeting terminated.

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* The Grant has since been restored for the year 1948-49.

Ed,

LOCAL ADMINISTRATION IN SOUTH INDIA

By S. S. Santhanam, M.A.

(Continued from Vol. XXXI Page 144).

Hindu Religious Endowments.

In a land imbued with religious fervour and spirit felt in every pore of the body and to the very marrow of the bones, a secular arrangement for the proper performance of the rights and duties without any let or hinderance should have necessarily called for a separate branch of administration. The ancient Indian kings built towering temples around which buzzed and hummed the lives of our men, women and children and these temples were great social and democratic institutions. Local organisations like the *Devakanmikalas* composed of the S'rīvaiṣṇavas or S'aivaites looked after the āgamic side of the Vaiṣṇava or Ś'aiva temples. They were called *rakṣitas* or caretakers, of the temples. Various bodies like *Pannamahesvarer Rakṣa*, *Vaiṣṇava Rakṣa* and *Śiva Rakṣa—rakṣa* meaning care—the care of *Pannamahesvarer*, *Vaisnava* and *Siva* bodies are referred to in the inscriptions. Local bodies were interesting themselves in the secular affairs of the temples for their proper functioning and flourishing as sacred institutions of the land.

These local bodies had to look to the maintenance of the gifts of lamp and their proper lighting like *S'ānthi Vilukku* (evening lamp, *Nandi Vilakku* (the early morning lamp). These lamps were usually gifted along with a certain number of goats or cows or with a bull : from the income of these livestock the cost of the lighting had to be met. They were entrusted to the *Pannamahesvarer* of the S'rīvaiṣṇava or S'aiva groups. Goats and cows were gifted to ensure as it were against ' *Sava muva* ' a dying and never getting old, meaning never. In other words the stock was sought to be kept constant by the device of requiring the gift of a lamp to be accompanied by the gift of goat or cows. The object of gifting a bull along with the cows was to provide for breeding and multiplication of the heads of the temple cattle.

An inscription refers to the maintenance of a temple accountant, '*koyil kaṇaku*' [43].

An instance where a blind man and his escort having received charity in return for singing hymns in the temple, or for a person playing on the Veena accompanied by a songster is mentioned in another inscription.[44]

In a third inscription we find "*Koyil kanakkarom munnal thurukkar vanthu thiruvasalkalum nirayal kulainthu desamum azhinthu kiddayie sakalaloha chakravarti venru man konda sambuvarayar Thirumungham vangi ithiruvasaluku nilapadu seitha padi*" meaning that we the accountants of the temple in view of the dilapidation of the temples and the country following the invasion of muslims, got the writ of S'ambuvarayar who claimed the lands as emperor towards the repairs of the temple.[45]

Public Works

Public Works also came under the purview of the local administrations extending only up to the maintenance and repairs of tanks while the construction of the tanks and other major projects were attended to by the Central Government. These local bodies attended to works like disafforestation and digging of small canals and the maintenance and repairs of trunk roads. As agriculture was the main occupation of the people, the irrigation system was highly developed and it is no wonder that quite a large number of inscriptions speak of *Vaikkals* or channels in describing the boundaries of lands. We find the mention of a Tank Committee in the Uttaramerur inscription while another inscription refers not only to tanks but to feeder-tanks as well. This shows the care bestowed by these local bodies on public works like the tanks and their upkeep. From the grouping of several villages into a unit of administration as in the case of Vepery, Vysarpady into the Mylapore Ur, we may presume they were knit together by properly maintained roads; for in the absence of proper facilities of transport

43. S. I. I. Vol. VIII, No. 432.
44. *Ibid.* No. 749.
45. *Ibid.* N. 70.

the volume of trade and commerce that existed as disclosed by the affairs of the Nagara could not have been carried on successfully.

Let us examine the inscriptions in regard to the administration of the public works and also note how the public in those days co-operated with the local bodies in the work of administration.

An inscription[46] refers to breach in the Simakesvara Nalloor tank resulting in the ruin of crops and the efforts of a private individual who repaired it. A second inscription[47] refers to the gift of gold towards repairs for the tank. The part played by the Central Government is mentioned in an inscription[48] which states: "*munbu ivvur udaikulapattu na dum pazhai kidaaiyal ikkulaam varavil azhinthu kidakayal, ikkulam votti thiruthi akki kollu-midathu* (Ur.) *alantha kol Sundara Pandaynalo salnthu karpura-vikn manbu irakum kada masiku ithu kadum odaiyumai votti thiruthukaiyal,*" meaning that when the tank was rendered useless due to a split in the Ur and when the village was ruined Sundara Pandya issued a writ for the disafforestation and the digging of a small canal, the repairs of the tank being met out of a portion of the tax; showing the anxiety of the local bodies for the proper upkeep and maintenance of the tank thereby preventing the loss of income from the land in case of any ruin to the tank. There are re-ference to the channels of various description the "*siruvaikkal*"[49] and the "*Thanjavur peru vazhi*"[50] or the trunk road of Tanjore.

Public Health

Public Health which plays a dominant part in the provincial as well as the local sphere of administration in these days engaged the attention of ancient local administrations as well in an emphasised measure. An inscription[51] refers to the allotment of a *pangu* or share of land to a *Vaidyavithu* or medical man in each unit or village. Thus we find that medical faculty was duly provided in

46. S. I. I. Vol. VIII, No. 143
47. *Ibid.* No. 65
48. *Ibid.* No 169
49. *Ibid.* No. 24
50. *Ibid.*No. 207
51. *Ibid.* Vol. VII, No. 1145.

those glorious days. We hear nowadays of the ratio of medical men to the population or to a unit but the inscription quoted above brings to our mind the principle underlying the scheme of the ancient system of local bodies in the sphere of medical aid. It would seem that these medical men must have also been entrusted not only with the curative side but of the preventive aspect also.

Faith in the traditional methods of living in accordance with our ancient *dharmaśāstras* and the injunctions contained in them maintained robust health and the sanitary consciousness of the individual as well as of the community. Religion did the work of the Public Health Legislation in the past, as observed by a Premier of Madras (the present Governor-General) wherein he said: "Our religion is a Public Health Act. It is because of our deviation from that, in a spirit of supercillious attitude towards it, made in modern times, there necessitates legislation of the kind of the present Public Health Bill. In ancient India religion was operating in full force and Public Health was it could be safely said, at higher pitch than at present."

Agriculture and Rural Development

Agriculture and Rural Development, a subject of vital importance necessarily came under the ambit of the Local Administration.

An inscription on the west wall of the first prakāra of the central shrine in the Arunāchaleśvara Temple at Tiruvannamalai[52] states: "*kadu vetti enthalum kandu kinarum kizhithu nathamum kandu kundiyumu etri karambum thirithu achukattaki payir seiyakadavarakavum*" meaning disafforestating and assessing it, digging a well, founding a *nathum*, a colony of ryots for cultivating the lands.

An inscription on the south wall of the mandapa in front of the Ilames'vara Temple at Taramangalam[53] mentions: "*poovaniaya nattu nattavarom...Ilya perumal akarathu...Bhattar kaluku*

52. S. I. I., Vol. VIII, No. 72.
53. *Ibid. Vol.* VII, No. 23.

kudutha dhanam...ithil manokina maramum keenokina kinarum matrum eperatta...iruyiliyaka kuduthom. Ivakarathu bahttarkaluku ippade kudu tha kulam innal muthal kaikondu udaikulamkalum adithu kadu vetti thirithi than vendu manaithu paiyirkalum seithn kondu..." meaning the Nādu or Poovaniya Nādu made a gift of a tank to the Bhattars of Ilayaperumal Akaram giving tax-free the trees and the well included in the land. These Bhattars were required in return to take charge of the tank forthwith, close down the feeder tanks, clear the forest and bush and cultivate the land as they liked.

An inscription on the south wall in the central shrine of the Agatsahayeśvara Temple at Tenneri[54] states: '*minnilam innalvarai......kadukolai thkrkmum petru*'......meaning the land, reclaimed this day after clearing the forest and bringing it under the class of cultivable land.

An inscription on the north wall of the mandapa in front of the temple of Tirumalesvar at Magaral[55] states: '*kalam pollthathai nammur azhinthu kudi odipoikidanthamai...ivvur perumallukuvinnappam seiyk ivvur kavingyan Sri Vasudevan Sridhara Bhattarana Sri Madurantakar...Rajarai kokdu rakshithamaiyal thamudaiya ittakamiya mudikaikur ivar engalu seitha azhakuka innilam kasu kolla iraiyiliyaka seithu koduthem, ipperungur Mahasabhayom*', meaning 'on account of bad times, our Ur or village was ruined; its inhabitants left it, made prayers to God Śrī Vāsudeva, the poet of the place induced Madurāntaka Rāja to come to the rescue and he saved them from ruin. Then, we the Peringuri Mahāsabha, gave him lands tax-free without taking the earnest amount towards tax so that the work he had undertaken to rehabilitate and beautify the village might be furnished.'

These inscriptions show the keen and eager interest evinced by the local bodies in rural development, agriculture and reclamation work. Tanks overgrown with rank vegetation and forest areas were brought under cultivation and colonisation was encouraged

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54. S. I. I. Vol. VII, No. 404
55. *Ibid.* No. 496

with the result that people, ryots and agriculturists came to settle down on the land. The frequent use of terms like '*natha mum kandu, kudiyum etri*' and '*tharapadi vilainilam*' means the founding of the colony of ryots and inhabitating the same and the classification of land and progress in cultivable lands, respectively.

In the chapter on Taxation and Finance to follow in the sequel reference is made to the system of land tax which is equivalent to the modern 'cowl' system or the gradation in taxes from year to year, thus helping the progress of cultivation. The inscriptions mentioned above disclose the interest these local bodies took in rehabilitating the village. Agriculture and Rural Development, the two eyes of the ancient system of local administration received great care and minute consideration.

Considerable thought and planned effort appear to have been bestowed in matters of rural development which were in no way inferior to the present day civilised plannings, as could be gathered from an inscription in the second gopura (right of entrance) of the Vriddhagirisvara temple at Vriddhachalam[56] which states '*namperal kulasekara chaturvedimangalathu Bhattarkaluku thangal agara Bhattarakal per irupathi-naluku pangu irupathinalum, nayanmarku pangu irandum, vedavithu pangu irandum, vaidhya vithu pangu, inrum purana vithu pangu inrum aka pangu muppathkku, immandala thuinattu patril nan jai punjaiyum, nathamum kulamum kulaparappum kadu kala thidar aeri nirnilai strukkal utrukkal ullitta ivaiitril karpasanam nav arai ullitta thangalaku veudiya payir seithukollavum*' which means 'In our name...to the Bhattars of Kulasekara Chaturvedi mangalam, twenty-four shares to the twenty *Bhattars* of the agrahara, two to *nayanmars*, two to *Vedavithu* or vedic scholars, one to *Vaidhya Vittu* or medical man and one to the purāṇa scholar, thus totalling thirty shares towards which in that part of the *nādu* of this maṇḍala, including *nanja* and *puja* lands, the *natham* or homestead colony, the tank and tank areas, the tank bed, the lake and irrigation

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56. S. I. I, Vol. VII, No. 145.

sources, the river and spring sources, for cultivating *kar anavarai* and whatsoever they desire to cultivate. This ideal planning of rural occupation made provision for the several occupations like those of a medical man, teacher, vedic scholar, the bhattars and nayanmars.

Taxation and Finance

We now come to the important department of Taxation and Finance of these local bodies, which will present to the reader an array of taxes and dues, partly going into the coffers of the Central Government and partly into the treasuries of the various local bodies. Specific mention in regard to demarcation of such dues between the former and the latter are found wanting in a reading of the inscriptions, for the inscriptions only give a list taxes. The local bodies had not only powers of taxation as evidenced by the term '*iraiyiliyaka kuduthom*' meaning giving tax-free lands; in which case the tax might have been due to them with powers of collecting taxes due to the king. These bodies are also seen to take certain amount as earnest money to defray the charges or dues when making the deeds exempt from the tax. Taxes levied included '*ponvari*' taxes on gold, '*thattarpattam*' tax on goldsmiths, '*thari vari*' tax on looms or weavers, etc.

An inscription on a pillar of the mandapa of the Suranarayana Perumal Temple at Tiruvadi[57] reveals the stringency in the matter of collection of the taxes. It says that when the Sabha made default in payment of the tax the local body decided to make it up by selling a portion of its common property.

The inscriptions set forth hereunder give us an idea of the nature of taxes and the finances of the local bodies.

An inscription on the eastern entrance to the mandapa in front of the central shrine in the Virattanesvara Temple in Tiruvadi[58] refers to '*karpasanam*', irrigation cess; '*chitrai kar*', dues on the crop of Chitarai month; '*punjai puravadai*', tax on *punja*

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57. S. I. I. Vol. VIII, No. 303.
58. *Ibid.* No. 313

produce ; '*sekkirai*', tax on oil-mill ; '*kulavadai*', tank cess '*Alappana*,' tax on areas ; '*madippana*,' tax on packets or parcels or things folded.

An inscription on the south wall of the Mahāmandapam of the S'iva Temple at Sendamangalam[59] enumerates the following dues: '*natham*', tax on colony ; '*vassal panam*', tax on houses ; '*Adi Karthigai pachai*,' tax on seasonal produce of the months of Ādi and Kārthigai ; '*Karuvi panam*,' tax on implements ; *kaval-karar peril kolum pon vari*', charges towards the beat system of the policemen recovered in gold ; '*upaya margamedithurai*,' tolls and octroi on transit in by ways and feeder paths and custom duties in ports.

An inscription on the west wall of the Mahāmandapam of the S'iva Temple at Sendamangalam[60] mentions that a sum of ten thousand gold coins were paid to the palace by the Śrī Vaiṣṇavas and Vaiṣṇavas.

'*Nilakanakar*'[61] land accounts were maintained showing the revenue from lands and probably the expenditure.

A number of inscriptions record the list of taxes, assessments and dues that passed into the hands of the local administrative bodies, either as dues to them or committed to their charge for collection work. Some of the taxes dealt in the inscriptions are given here :

'*Kutra thendam*', penalty fees ; and '*patti thendam*'[62] pounding fees. The existence of the palace treasury '*aramana pandāram*'[63] also is noticed.

The other taxes were : '*anai chalai*', taxes on elephant stables and '*kudurai chalai*' taxes on the horses stables[64] '*variyilar ezhuthitta ul variyum*'[65] local tax levied as evinced in the registers of the tax department ; '*ambu vari*' tax on bow ;

59. S. I. I. Vol. VIII, No. 349
60. *Ibid*. No. 352
61. *Ibid*. No. 43
62. *Ibid*. No. 88
63. *Ibid*. No. 157
64. *Ibid*. No. 355
65. *Ibid*. No. 402

kai vari', '*Vvotti vari*', tax on cutting and felling trees, that is tax on timber or fuel; '*kutram seitharai kollum thendam*", penalty collected from wrong-doers; '*varipon kollum andu kalil variponnum*'[66] dues on gold taken annually; '*soolvari*', tax on trident;[67] '*nila vazhi arasu perum seermai*', road cess due to the King or Central Government;[68] '*kulathil man kondu vanthu karay varavu*', income derived on account of silt clearance;[69] '*aeval ezhuthu viniyogam*', writing charges or copying fees;[70] '*thulabara vari*', weighment tax or dues offered in the balance, when the King or great men weigh against precious materials; '*angadi pattom*', tax on bazzar; '*ulaviarimaruvar vari*', duty towards patrolling; '*magimai ner kadamai*', dues on paddy;[71] '*kasu Kadamai*' dues in cash; '*veetu thevai*', house tax; '*mathil thevai*,' tax towards the outer wall, probably the outer wall of the capital or that of the locality; '*santhi vikrama peru*', dues to Santhivikrama; '*nattu vari*', dues to Nādu; '*kala thevai*', seasonal or periodical demands; '*karai thevai*', dues from bunds or embankments; and '*anai thevai*', dam cess.[72]

An inscription on the north wall of the Kandalis'vara Temple at Tinneri[73] refers to the form of taxation which was then in vogue which is similar to the modern cowl system. It reads: '*nammuril kamuhitta nilangal ivvandu mutkal ethir pathu samrathsaram tharathil pathiye erai erupparakavum, molum......kandankirathu vazhaittu kagnuzhukina andu muthal ivvanam irai kolvomakavum*', meaning that the Mahāsabha decreed that the areca trees of the village should be taxed at half rate of dues for ten years from that year and similarly on lands where plantains were grown.

An inscription on the west wall of the central shrine of the Akṣesvara Temple at Achcharapakkam[74] mentions, '*meen pattom*', tax on fisheries; '*kaval sevkamulitta antharayam*', tax including that of policing; '*kammal makizhmai*', dues from the community of Kammala; which appear to have gone into the treasury of the Sabha. '*Aeir vari*', tax on ploughs; '*ena vari*', tax on kinds; *kaniyatchi peru*', dues from gift-lands: '*samudhya peru*', dues to

66. S. I. I. Vol. VII, No. 469
67. *Ibid* No. 542
68. *Ibid* No. 597
69. *Ibid* No. 652
70. *Ibid* No. 751
71. S. I. I. Vol. VII. No. 753
72. *Ibid* No. 145
73. *Ibid* No. 412
74. *Ibid* No. 467

starvation fund, akin probably to the unemployment fund or the famine relief fund of the present day; '*thacharulpatta kanmalar thevaik alum*', due from the carpenters and Kammals, are some other examples of taxes with which the ancients were familiar as an inscription on the north wall of the prakara of the Trivikrama Temple at Tirukoil[75] enumerates.

The foregoing inscriptions cited reveal an imposing array of taxes and dues to the Government. The local bodies were responsible for collection and despatch to the King's treasury or the Central Government the amount of taxes and other revenues collected on behalf of the king. There were exclusive taxes and dues meant for the coffers of these local bodies for defraying the cost of maintenance of the local administration as proved by the terms '*nattu vari, nattu viniyogam*', dues to Nādu, the tax due to Nagara, etc. for their use.

The taxes varied in nature; there were both *ad valorem* or specific taxes, either direct or indirect and there was the excise duty. Taxes on persons and professions as well as on '*alvar*' individuals and community tax '*kammala thevai*'.

The '*pattini thevai*', dues towards starvation fund for looking after the needy and the deserving provides an unparalleled illustration to any government in the matter of provision for the unemployed, the sick, the starving and the famine stricken.

The maintenance of a highly organised and efficient system of collection and collection staff is revealed by the successful functioning of these local administrations in the vital matter of administration, taxation and finance.

Public Information and Propaganda

Present day administrations throughout the world pin their faith along with the modern business and commercial world, in the efficiency for propaganda and information and strive hard after them for political or administrative advertisements. Officers in charge of this portfolio in governments have occupied an important place in the art of administration. The ancient system of administration, quite naturally, who had their own peculiar grandeur never omitted this portfolio but it formed a major

75. S. I. I. Vol. VII, No. 936.

item in their agenda. The inscriptions engraved on the temple walls and in places of public activity served the purpose of the modern governmental bulletins and press communiques. It was more for publicity and propaganda that these inscriptions were engraved on the walls of the temples in the language of the country. For had it not been so, it would have been sufficient for the authorities to have, when making a grant to an individual or a corporation or community, conveyed it to the grantee or the donee. They did not want it to keep it as a matter between the donor and the donee but were anxious to advertise it to the public at large. Temples in olden days were the resort of all persons of the locality and an inscription in the wall naturally recorded nothing but truth, and truth in its nackedness, as untrue utterances in such sacred places did not find room there especially at a time when the faith in these sacred places was as white hot as could be gleaned from the fervour with which the gifts themselves have been made to the temples. There was no white-washing or window-dressing in these statements but were statements of facts. The local bodies gave no room for unhealthy repurcussions and reactions and reduced the chances of infringement against law, custom and special usage. Ignorance of law was even in the past no plea of excuse as in the present day. The great statesmen of the old took care to educate the public through the inscriptions and by conducting their deliberations or trials in a public place like the temple. Notice was also put up in all public places and pious places to the effect that the public could not take shelter by pleading ignorance. We read in an inscription[76] that a gift of a land was opposed on the ground that a Bramha-kṣētra could not be gifted and the contenstants demanded their disputes to be recorded as a temple inscription for the sake of publicity and criticism.

The ancient local units were anxious that such public information should last till eternity, as disclosed by the term "*Chandrádithya vari*" in almost every inscription. The temple buildings which were of solid structure admirably lent themselves to secure to them that permanancy and became the repositories of public records.

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76. S. I. I. Vol. VII, No. 759.

The keen interest which the local bodies evinced in the direction of public information and propaganda is disclosed in an inscription which says, "*nanku disai anbatharu desapalaral......sadhanamumezhuthuvichukondu* ' (in the four directions and fifty-six countries let this record be inscribed) meaning thereby that copies be put up everywhere. Thus the ancient local bodies attached much weight not only to time limit but also to the space limit having as wide a publicity as possible.

Records are noticed being inscribed at the instance of the Sabha '*Mahasabhayom kalvetti kuduthom*' meaning, Mahā Sabha inscribing or the Nādu inscribing and so on. Writs were being issued to local bodies and to smiths or engravers for inscribing royal announcements or proclamations and intentions. An inscription says that it is the writing of the Pallava Rāja while another invites our attention to the writings or Rāja Rāja '*Raja rajaen ezhuthu, sabhayor kanka,*' a third one refers to the sea voyage '*samudra yatra*' of the king and to his granting *devadāna* by pouring water, '*darai varthu*'. He issued writs to the Ur and to the blacksmith, who accordingly inscribed the same. The sea voyage referred to in the inscription above probably refers to the royal pilgrimage to Rameswar or to the Northern Indian centres of pilgrimage involving voyage by boat in the Ganges and the Bay of Bengal.

The importance of the inscriptions as public information lay not only on the merits of its tending to avoid encroachments or infringements of public laws and usages facilitating the easy, smooth running and successful administration, but also a greater measure on its positive beneficial results, thereby rousing in the public noble sentiments of high citizenship and stimulating the public to donate to institutions and to do public good like repairs of tanks, etc. For securing the well-being of the society through good governance, government propaganda is an absolute necessity and this is one of the lessons that any government has to learn from the local administrations of ancient India. The system of local administration appears to have reached the high water-mark in this department of public information and propaganda.

(*To be concluded*)

THE INTERPENETRATION OF THE ĀRYAN AND THE ABORIGINAL CULTURES IN INDIA WITH SPECIAL REFERENCE TO THE SORAS (SAVARAS)

By Dr. G. V. Sitapati, B.A., L.T., D.Litt.

(Continued from Vol. XXXVIII. No. 4. Page 179)

Linguistic Interpenetration

Hundreds of Sanskrit words crept into the Sora and other kindred languages of India either directly or more likely through Prākṛt and the Āryanised Dravidian languages. The cycle of the seasons is a natural phenomenon and the division of time into years is naturally based on that cycle all over the world; the division of a year into lunar months is also natural whether it is calculated from full moon to full moon or new moon to new moon but the division of the month into weeks each of seven days is rather arbitrary but it is most interesting to note that it has been adopted uniformly by all civilised peoples of the world and the names of the week days also are after the name of the same deities. The primitive people of India adopted the Āryan nomenclature; *Āddiāra* is the Sora name for Sunday, *Ādityavāsara* (Skt) *Ādivāra* (Dravidian); the succeeding days are known accordingly in Sora as *Sombāra*, *Mangadāra*, *Budāra*, *Lakkimbāra* or *Gurbāra*, *Sukkadāra* and *Sanyara*. Except *Uyungan*, the Sun, *Angajan*, the Moon, the Soras have not recognised any other planet indicated by the names of the week days. The Soras have adopted the names of the months used by the Āryans though they have also their own names which indicate the seasonal work done during the month as in *Gadsargajan* the month in which paddy is reaped, about January, *Nībagājān*, the month in which *mohwa* is gathered about February to March. Divisions of the day are naturally made, with reference to the Sun as in *Dungyungan*—sunrise, early morning, *Gariyungan*—sun above head, mid-day, *Orubyungan*—sunset. They have also devices to indicate short periods of time like five minutes, ten minutes, thirty miuutes, etc. as in *bo-gangarung*, *bo-buroi-rung* and *bo-soro-rung* indicating the time required to cook millet (*panicam*), *panicum-Halicum* and rice. But they have also

adopted Sanskrit words like *Ghanta* and *Ghadia* as in *bo-ganta* and *bo-gad*.

The following is a list of significant borrowings by the Soras from Sanskrit.

'*Desa*' (Skt.) '*Desa*' country; '*Purti*' (Skt.) '*Prithivi*' World; though they have their own '*labon*' meaning earth.

'*Samandran*' - (Skt) '*Samudra*' = Sea; though they have their own '*Ganungan*'.

Kua, Skt. *Kupa* their own word *Sindan*.
Luāngan, Skt. *Loha*, Iron.
Muttan, Skt. *Mutya*, Pearl.
Nāringan, Skt. *Nāranga*, Orange.
Ḍaḍima, Skt. *Dāḍima*, Pomegranate.
Kaittan, Skt. *Kapitham*, Wood-apple.
Akkūm, Skt. *Akṣu*, Sugar-cane.
Sakkaran, Skt. *Sarkara*, Sugar.
Baon, Skt. *Bhava*, Brother-in-law.
Kulaman, Skt. *Kulam*, Caste.
Kulam-bojan, Skt. *Kulakānta*, regularly married wife.
Daramma-rāja, Skt. *Dharmarāja*, meaning Yama the God of death and justice.
Parajanji, Skt. *Praja*, Subjects.
Beram, Skt. *Vairam*, Enmity.
Sukka, Skt. *Sukha*, Happiness.
Dukka, Skt. *Duhkha*, Misery.
Monna, Skt. *Manas*, Mind.
Balamantam, Skt. *Balavant*, with force.
Lābam, Skt. *Labha*, Gain.
Ḍanḍa, Skt. *Danḍa*, fine.
Ḍāra, Skt. *Dhāra*, edge.
(*Adārakun*, Skt. *Khadgadhāra*, edge of a knife).

There is no difficulty in finding words of Sanskrit origin in Sora and other kindred languages of the primitive people. There

are indeed hundreds of such words but it must be said to the credit of these primitive dialects that their native structure and idiom have not been vitiated or affected by these borrowings.

Difficulty is experienced in presenting convincingly words of the primitive languages that crept into the Sanskrit language, Scholars like Przyluski, Sylvain Levi, Jules Bloch, S.K. Chatterji and P. C. Bagchi have rendered admirable service in this matter. I refer to the valuable publication by the University of Calcutta, 'Pre-Āryan and Pre-Dravidian in India', containing articles on 'Non-Āryan Loans in Indo-Āryan' by Prof. Przyluski, 'Sanskrit and Dravidian' by Prof. Jules Bloch and 'Pre-Āryan and Pre-Dravidian in India' by Prof. Sylvain Levi. In the introduction to that book, Dr. S. K. Chatterji and Dr. P. C. Bagchi have presented some more Austric words in Indo-Āryan. Prof. Przyluski points out how Sanskrit words like *Kadali* (plantain) *Bāla*, *Kambala*, *S'ālmala* referring to hair or wool, *lāngala*, *lāngula and linga* referring to plough, tail and penis, *bāṇa* meaning arrow, *Karpasa pata*, *Karpata* signifying cotton stuff, *Mayūra*, *Mayūka*, *Marūka* (peacock) could be traced to Austro-Asiatic origin.

Referring to *bāṇa*, he writes, "the Āryans, however, certainly knew the use of the bow before their entrance into India. Why have they then borrowed from the Austro-Asiatics a word for the arrow? Probably the arrow made of bamboo was unknown to them and this is why they borrowed the name as well as the instrument itself from the aborigines of India", Prof. Levi showed how some geographical names of ancient India like Kosala - Tosala, Anga-Vanga, Kalinga-Trilinga, Utkala-Mekala and Pulinda-Kulinda, ethnic names which go by pairs can be explained by the morphological system of the Austro-Asiatic languages.

Dr. S. K. Chatterji, recorded (in 1928) some more words of Austric origin found in Sanskrit and presented parallel words from the languages of the Austric group but as my father's Sora dictionary had not been published by that time he could not present the Sora words which I would, therefore, supply here. Sanskrit, ***Angār*** (charcoal), Sora, *Angal*; Skt. *Kamaṭha*, *Karkaṭa* (crab)

Sora, *Kināḍa*; Skt. *Jangha*, Sora-*J ? eng* (leg); Skt. - *Tunḍa*, Telegu, *Troṭi*, Soras-*t ? od* (mouth).

To the words recorded by the scholars above mentioned, I should like to add 'ginger', a culture word about which there appeared an interesting article in the Journal of the Royal Asiatic Society published in January 1905 (vide. Pp 157 ff). The Sanskrit word is *Sṛngavēram*; Pāli - *Singivēra*, *Singēra*, *Singu*; Khassi-*Sing*; Manipuri-*Sing*; Java-*Zinger*; Burmese-*Khyang*; Shan-*Khing*; Samese-*Khing*; Chinese-*Kiang*; Tamil-*Inje*; Malāyalam-*Inji*; Sora-*Singer*; the contracted form of the word to enter a compound is *sing* as in *Asar Singan*, dried ginger. Japanese-*Zingiber*; Latin-*Zingiber*; O.Fr.—*Gengibre*; Middle English-*Gingivere*: Modern English-*Ginger*. It is remarkable that singer once current in Pāli is still current in Sora and in Sora alone of all the Indian languages. It is also interesting to note that the qualifying words Sanskrit-*Ārdra*; Prākṛit-*Āldla*; North Indian vernaculars — *Āda*; Guzarati-*Ādum*; Marāṭhi-*Allem*; Telugu-*Allam*; meaning moist, wet, green, to be used before the word for green ginger acquired the meaning of green ginger and the word meaning ginger faded out. The words *S'ushka*, *S'unṭha*, *Sonṭhi*, meaning dried, similarly came to mean dried ginger without the word for ginger. The name spread with the article from country to country and had its origin neither in Sanskrit nor in Pāli but in the primitive languages of the Austric family.

My friend Sri. G. Ramadas published an interesting article on the Aboriginal names in the Ramāyana.[17] He did not seem to have noticed Prof. Sylvain Levi's article on the 'Pre-Āryan and Pre-Dravidian in India'.[18] Prof. Levi laboured to determine the value of *kā* in words like *Kāmarūpa*, *Kaḻinga*, he brought into discussion *Lankā*, meaning island in Sanskrit, to connect it with Tibetan *g-linkā*, Lepcha-*lyain-kā*, and estimate the value of *kā*. Prof. Levi did not evidently note the word *Lankā* existing in Sora in the sense of 'high, top, above, aloft'; in Mundari, in the sense of 'very

17. Journal of the Bihar and Orissa Research Society. Vol. XI, Pp. 41-53. March 1925.
18. Journal Asatique. Tome. CCIII, 1923, Pp. 1-57.

far away', 'beyond the seas'; in Juang, as *Lenka* in the sense of 'far'. Mr. Ramadas quotes the description of *Ràvaṇa's* abode in Rāmāyaṇa and gets support to connect the word *lanka* with the Sora word to signify that Rāvaṇa's city was situated on the top of a hill [19]. He further says "when Rāvaṇa went to the Dandaka forest, he is said to have descended; Sugriva told Rāma that he could very easily go up to Lanka.[20] Consistently with this interpretation, Mr. Ramadas connects the word, *Janasthan* with the Sora word, *Jaitan* meaning 'below or down', 'The people of Lanka' he says 'living on the top of the hill, spoke of Khara's camp as Jaitan, down or below'.

To the aboriginal names mentioned by Prof. Levi and Ramadas, I should like to add *Godavarī* which I think to be a Sora expression. The river was originally frequently known as *Goda* and later as *Godavarī*. Sabari is the name of its important tributory. *Godavarī* is a compound of *Goḍa* and *Sabarī*. Some rivers are known with the principal tributory like Missouri-Mississipi. I further think that *Goḍa* itself is a Sora compound consisting of *Gō* and *ḍa*. Go - (contr. of *Gō-Gō*, big, large, great) is prefixed to some verbs and nouns to express abundance, fulness and high degree; *ḍa* means water. The name of the tributary *Sabari* is itself an evidence to show that the Soras were in large numbers in that locality. Tradition connects it with *Sabari* the old woman who offered fruit to Rāma while he was on his way in search of Sīta.

Sanskritisation of the aboriginal names is well-known. *Dia-bur* meaning the waist or the middle hill in Sora is Sanskritised as *Devagiri*. It is still known as *Dia-bur* in the Sora country but in official records it is known as *Devagiri*.

Commenting upon *Langala*, *Langula*, and *Linga*, Prof. Przyluski refers to the legend relating to the birth of Sīta in the Rāmāyaṇa and to Sīta mentioned as a goddess of the harvest in the Mahābhārata. He says "The legend of the birth of Sīta conceals the ancient myth about the production of grain. The same forces are manifested there and the sole action which gives play to them is

19. Valmiki Ramayana. III. 47-48.
20. Ibid. VI. 2-5.

the penetration of the plough penis in the female earth."[21] In Sora mythology *Sitta-bojan*, the goddess Sīta is spoken of not as Rāma's wife but as goddess of harvest and wealth. Referring to the prevailing theory that the phallic cult arose out of Indian S'aivism, he says "It is more probable that the Ārayans have borrowed from the aborigines of India the cult of linga as well as the name of idol." I hope that the materials discovered recently in the Indus Valley excavations will throw some light on this problem.

Myths, Legends and Tales.

Prof. Przyluski says, "I have begun in 1923 a series of study meant to prove that a certain number of myths, legends and tales of Āryan India have been borrowed from the Austro-Asiatic people."[22] Under *Kodumbara* and *Odumbara* the same professor refers to a legend of Austro-Asiatic origin and says "Several Austro-Asiatic people call themselves issues either a gourd or a melon of which every seed gave birth to a man. The same myth has passed on to the Indian tradition. The wife of Sagara, king of Ayodya, named Sumati to whom 60,000 sons were promised gave birth to a gourd from which 60,000 children came out. Ikṣvāku, the Sanskrit word for gourd is also the name of an ancestor of the kings of Ayodya. The Austro-Asiatic myth of gourd-ancestor has evidently been transposed in the legends of Sumati and Ikṣvāku."[23]

The Soras and other primitive people have likewise adopted some of the legends of the Āryans and modified them according to their traditional beliefs. Some of the epic and purāṇic heroes have been adored by the Soras as *Kittungs*. Ramon and Bhimon are regarded as brothers, famous for their prowess and enormous strength. There is evidence to show that human sacrifices existed among the Āryans as well as among the primitive peoples of India. The Soras believe that some deities are cannibals and that is the reason why human sacrifices are required for them. Several place names in the Sora country are based on mythology.

21. Pre-Aryan and Pre-Dravidian in India. (vide Supra) P. 14.
22. *Ibid.* Foot-note on page 15.
23. *Ibid.* P. 154.

I wonder why the religion of the Āryans of the Ṛigvedic age should not be characterised as animism on the ground that they also believed like the primitive people that all things animate and inanimate have a spirit body which endures. The deities worshipped or appeased by the Āryans and by the primitive people are the same or are of the same nature though differently named. All of them demand worship through sacrifices and oblations. While the Āryans offered sacrifices and prayed stating their request the primitives offered sacrifices and without any explicit prayers expected good returns. "Why should I pray?" says the Sora, "I have appeased the deity and done my duty and therefore expect the deity not to do any evil to me. How can I have any thing I want as a result of prayer? I must work and earn it."

Among the several orders of deities there is one known as Rajanji and Pataranji—The former, from Skt. *Râja*, king, probably refer to the spirits of some kings of the past and the latter from Oriya *Patro*, an official, probably refers to some officials of the Oriya country. They might have been deified on account of their importance and benefactions and grants of land which naturally belonged to them. There is not any particular ceremony or worship or sacrifice for them but they are invariably invoked along with some other deities at the time of ceremonies and festivals. Dhramma Rāja has a significant place among the deities worshipped by the Soras. He is indentified with the Sun God and he is regarded as the creator and preserver. He is also known as *Lankan*, literally meaning high, because the Sun is always seen above us. Singbonga of the Munda pantheon is the same as the Sun. White goats and white cocks are offered to him. The Hos worship Singbonga whom they also identify with the Sun. He is worshipped on all important occasions—on the Dasara day, on the day on which the Hos first partake of the new rice of the year and on the day when a matrimonial alliance is fixed. The Soras mention *Ganddeljangan* as the Lord, Creator but when this deity is worshipped, the picture of the Sun is drawn on the wall near the place of the worship. There is here an approach to the growing conception of one supreme deity. Among the Āryans also such an

approach came in course of time. The conception of *Eka-mevā-dvitiyam* belongs to the age of Upanisads.

There is no idolatry among the Soras and other primitive people of India. I once asked an old Sora priest to say why the Soras never thought of making an idol of any deity worshipped by them. He said "I have never seen any deity although I heard deities speaking to me. How can I give a shape to a deity whom I have never seen?"

The aborigines do not seem to have been in any way influenced by the Āryan conception of *Svarga* or *Devaloka*. They have their own conception of immortality of the body with life which once existed and the eternal immortality of the soul after death and an eternal abode of the fathers. *Labañámar* is an interesting word in the Sora language. It means an immortal person. The first part of the compound, *Laban* literally means slough. The Soras do not remember the existence of any myth like the one which the natives of north-west Melanesia narrate to show that human beings in the old primeval times had the power of rejuvenating by sloughing their skin and to explain how they lost that faculty and became mortal on account of a fateful event, conflict between a grand-daughter and her grand-mother.[24] But an old Sora priest told me that he had a faint recollection of a similar story once narrated by his grand-father when he was a child. I have not been able to trace it elsewhere either. But the Soras generally believe that man once possessed the power of sloughing the skin and living young for ever. They regard the snakes and the monkeys to be naturally immortal and death in their case must be due to actual killing. Hence the usual benediction among the Soras, "*Jadanalaba labaamte*" meaning, may you have the sloughing—the sloughing of the snake! may you live long! There is also the saying "*Anlen jadan pa? Alaba labanabe ode arsibaon karubaon deai?*" Are we snakès to have the power of sloughing? Or are we the offspring of the monkey or of the baboon to live long and for ever?

The Soras who believe that the animals like the snakes which have retained the power of sloughing as well as monkeys and

24. *Malinowski.* Myths in Primitive Culture. Pp. 81—82.

baboons live for ever unless they are killed, seem to argue that a person does not die unless he is actually killed. There are no doubt some Soras who realised the rationalistic cause of death but generally the ordinary Sora mind disregards or is not satisfied with the rationalistic explanation given to account for the death of a particular person. In their loud lamentations, the nearest relatives like the mother of the deceased cry out: "What has become of you? What spirit has devoured you? Who has bewitched you? To whose malice have you become a victim?......"

Death is generally attributed by the Soras as well as other primitive tribes to the malice of some malignant spirits or of an inimical witch or wizard. The spirit kills the man by subjecting him to a disease which is frequently named after an evil spirit causing it. Even a fall from the tree is attributed to the influence of an evil spirit. The witch or wizard brings about the death of the persons whom he or she desires to kill through the agency of a wicked spirit over which he or she has gained perfect oontrol by the acquisition of withcraft.

According to the belief of the Soras every person has (1) *Sudapurada* and (2) *abalengpurada*. The former literally means the big life and the latter the life of the ridge. *Purada* seems to have come from Sanskrit *prâṇa* and has a variant form *pudara*. There is also the tag word *purada-jangada* meaning life but *jangada* is not used independently. The second *purada* is also known as '*rup-rup purada*'. *Rup-rup* is onomatopœia and probably refers to the heart beat. The heart is said to be its seat. The first *purada* is said to permeate the whole body, the secreta and excreta, the objects in contact with the body, the shadow of the body and even the object on which the shadow falls. Hence any object belonging to a person and charged with the substance of the *Sudapurada* can be used for magico-religious purposes.

At the same time, according to the belief of the Soras, this *Sudapurada* seems to be a separate entity having an existence independent of the body. It is invisible, personal, transmigrant and immortal. It can leave the body at will and freely wander and return to the body of the person to which it belongs. The Soras account for dreams by saying that this *Sudapurada* goes through its dream

land adventure while the body is asleep. Hence dreams of the dead have produced in the Sora mind the strong conviction that the *Sudapuradas* of the deceased are immortal.

The absence of the *Sudapurada* for a long time is considered dangerous because it may be captured by a sorcerer and prevented from returning to the body and the second *purada* cannot stay in the body for a long time without receiving its energy from the first *purada*. Death means the final departure of this second *purada*. As long as this stays in the body the *Sudapurada* also stays there though temporarily absent as in sleep, but when the second *purada* goes away that is when the body dies the *Sudapurada* also goes away or may still be with the body till the body is burnt to ashes. After leaving the body finally, the *Sudapurada* is no longer known by that name; it becomes a *kulba* or ghost. The *kulba* is supposed to be fond of and attached to the house and to reside on a tree in the vicinity of the house in the case of a person who dies a premature death. Such a *kulba* is believed to be eager to be born again in the family to which it belongs. It sometimes appears to a surviving member of the family in his dream and informs him that it is going to be born again in the house. The expectant mother in the house, if there be one, is then supposed to give birth to a child which is charged with the *Sudapurada* relating the *kulba*. The child born in these circumstances is named after the person whose *kulba* appeared in the dream. A grand-son is not named after the grand-father if he is born while the latter is still alive because the *Sudapuradas* of the two are evidently different.

The *kulba* of a person that dies in his ripe old age is supposed to be devoid of any attachment and is, therefore, eager to go to the world of the ancestors (*kiñorai-desa*).

But the *kulba* cannot go to the eternal abode of the ancestors till the funeral rites have been completely performed. The same belief prevails among the Āryanized Hindus; the *prēta* of the Āryans corresponding to the Sora *kulba* goes to the *Pitr loka* after the funeral ceremony has been completed. The final funeral ceremony among the Soras is called *guar* which literally means 'planting (memorial) stones'. Each of the dead is represented by a stone slab, large or small according to the rank and the age of the dead

person. For the sake of convenience and economy, the *guar* is performed in each village once in two years so that all the bereaved families may jointly do it. The stones are planted in a fixed spot outside the village with all the pomp and ceremony. Ten to thirty buffaloes are slaughtered besides many more sheep and fowl and large quantities of liquor are consumed. The ceremony extends over three to five days and includes formal reception of the priest who should conduct the *guar*, the rites of invocation at the cremation sites, the invocation of the spirits of the recent dead as well as those of the past dead of the village that had already gone to the permanent abode of the ancestors, the purification baths, the formal bringing of the previously selected slabs from the hill-side to the village, formal request of the new spirits to the old spirits that they may be taken to the permanent abode of the ancestors, taking the slabs from the village to the place of planting, the sacred cooking of the offerings there, formal honouring of the animals to be sacrificed, the planting of the slabs and finally the sacrifice of the animals and general village feasting. In some of these details particularly in the invocation of the spirits new and old and in the oblations and sacrifies, I have noticed parallelism between the Sora *guar* and the Āryan *yajña* or sacrifice.

I may now pertinently ask whether these ideas have not spread to the Āryanised Hindus of our country to some extent.

(*To be concluded*)

THE SUCCESSOR OF THE LAST RULER OF CITRADURGA AND HIS RELATIONS WITH THE BRITISH *

BY DR. G. N. SALETORE., M.A., PH. D.

IN the decade that ended the eighteenth century, there appeared a claimant to the principality of Citradurga. Some despatches in describing his activities, and those of his predecessor, call him as the Mēdakere Nāyaka[1]. But the *Kaifiyat* of Jhampannṇa shows that his name was Hirē or Dodda Mēdakere Nāyaka.[2]

HAIDER ALI'S CONQUEST OF CITRADURGA

Since early days an allience subsisted between the Mysore Rājas and the Pāḷeyagārs of Citradurga. Haider too obtained the Pāleyagār's aid, personally or through levies, when his possessions were extended. Though he supported Haider in the initial stages of the Marāṭha invasion of Mysore, yet later this Pāḷeyagār deserted his cause and became his enemy.

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*Based on the records in the custody of the National Archives of India, New Delhi.

1. In the documents he is called more properly as Citrakal Mēdakere Nayaka, the name Medakere appearing in the corrupt forms of 'Medakery' 'Medageree,' 'Madaghery' 'Mudghery' and 'Mudgurry'.

2. I.H.R.C. Proceedings XVIII. Pp. 310-11.

3. Political Consultation, 26, June. 1800 (140) Lt. Col. Close to Lord Clive: 21. Mar. 1800. This despatch further says that during the Peshwa Madhaw Rao's invasion of Mysore, the Pāleyagār supported Haider, but his independence was threatened. He fought with Haider when the Peshwa defeated the latter at Anawatti. When the Peshwa crossed the Tungabhadra, captured Sirâ and swept across Mysore, the Pāleyagār joined him, and especially distinguished himself at the seige of Nijagal which " he carried after the Marattas had been repeatedly repulsed". This defeat impaired Haider's prestige. Incensed at the treachery of his erstwhile vassal, Haider resolved to attack and depose him and annex his principality. Haider had been forced to conclude a treaty with the Marāttas. So he waited to recover from the strain of the war. Immediately afterwards he attacked the Pāleyagār and beseiging Citradurga, carried it by assault in 1788, capturing him and all his family. This account implies that Haider's conquest of Citradurga followed immediately as a result of his defeat at Nijagal. But it has now been shown that Haider tried to capture Citradurga on two earlier occasions, in 1774 and 1777. Cl.R.N. Saletore, *The Conquest of Citradurga by Haider Ali.* Q.J.M.S. IX No. 2. Pp. 171-188.

Haider attacked Citradurga in 1774 and beseiged it for "three months". But the Bēdars had prepared for defence and Haider was compelled to abandon the walls of Citradurga. He then marched off to conquer some Marāṭha territories."[4]

In the *Viḷambi samvatsara*, during the month of *Phālguṇa* (corresponding to Mar-Apr. 1778), Haider came again with 40,000 horses, 60,000 regular infantry, one lakh Carnātics and the Rāja's battalion. He instantly invested Citradurga and pressed the seige "for about three months."

During this period the Muharram festival occurred, when a ten days' fast was observed. The garrison contained Muhammadan soldiers, who found it inconvenient to offer their ablutions inside. Four or five Muhammadan Jemadārs, the commanders of 5 or 6,000 horses requested the Mēdakere Nāyaka's permission to perform their ceremonies outside, promising to return. In vain the Nāyaka told them of their unreasonable demand, especially when he was at war and his capital imperilled. But they vehemently argued that they and the enemy were of one religion and worshipped the same god. At this the Nāyaka let them proceed.

When they had gone, Haider ambushed them and carried them off to his camp, keeping them for three days. On the fourth day Haider sent them to the Nāyaka with a message that their detention was merely occasioned by the festival and that if the Nāyaka were to visit him, he would be pardoned and duly reinstated. Haider's hostilities for the past three years were annoying to the Nāyaka. He therefore inquired from his Muhammadan soldiers whether they would continue to support him or go over to the enemy. To this they replied that notwithstanding the strain of the three year's war and their need for peace, they were prepared to fight on his side, if he declined to make any peace. The Nāyaka then resolved to resist the invader, try another battle and if Haider proposed peace to accept it.

4. P. C, 26 Jun. 1800 (138)–J. Spencer to J. Webbe: 12 Feb. 1800-"The Deposition of Me lakery Nayakan of Chitrakal Doorgan or Chittledroog." The Nayaka of Citradurga had in 1778 a revenue of 40 lakhs. He maintained an army of 40,000 horse, 2,000 regular infantry and 30,000 Carnātics, He paid a tribute of five lakhs to the Marathas,

The *Zulukars* (Mussalmans) in the fort however proved treacherous. They sent to Haider "secret information of a meditated attack." At this Haider advanced to the fort-walls with 20,000 foot and 10,000 horses, while the *Zulukars* inside promptly refused to evacuate their families or "go out of the fort to attack". The Nāyaka then himself sallied forth with 10,000 men and repulsed the enemy. In this battle many were killed on either side, while the Nāyaka, his younger brother Paraśurāma and Doḍḍa Mēdakere Nāyaka were wounded.

Haider, finding it impossible to storm the fort, at last renewed his overtures for peace. He promised on oath to assign the country to the Nāyaka, upon which the latter in good faith went to the enemy camp with fifty attendants. He was accommodated in a tent and Haider, then at his victuals, informed that he would come anon. Meanwhile, Haidar sent 4,000 troops who surrounded the Nāyak's tent and captured him. This being done, the Nawāb sent him another message saying that he would acquaint the Nāyaka with everything, when four of his battalions entered the citadel and hoisted his standard. The Nāyaka then sent a couple of his guards to effect this and then solicited an interview. But it seems pretty certain that none was granted.

On the morrow, the unfortunate Nāyaka and his family, with their wearing apparel, were marched out of the fort and segregated in two or three tents, from where after three days Haider took them to Seringapatam. Here they were interned and all their treasures, personal effects and property seized. The fort of Citradurga was placed in the charge of "Ayathupay" (Hybat Jang ?). Next day Haider proceeded and conquered the Rāja of Cuddapah. Meanwhile, the Mēdakere Nāyaka died, mortified by his wounds. Three days later Haider returned to Seringapatam. Before one month had elapsed, Paraśurāma also succumbed to his wounds. Thereafter the rest of the family "were kept in confinement for a year."[5]

The Sequel

Haider soon became the patron of one of the prisoners of Citradurga. This person was a member of "a lateral branch of

5. P.C. 26 Jun. 1800 (138).

the house".[6] He was presumably Doḍḍa Mēdakere Nāyaka, the nephew of Kastūri Rangappa Nāyaka.[7] His cousin had been subverted by Haider in 1778.[8] Knowing the dissensions in the family, Haider made capital out of it. By some means, he won over Doḍḍa Mēdakere Nāyaka, who "submitted to the terms of the conqueror"[9] and "reconciled himself to Haider's Government."[10] As a result, he was released and given a commission in Haider's army.

Not long afterwards Haider led an expedition to Arcot. Mēdakere Nāyaka had now been created a Bakshi in charge of 5 to 6,000 soldiers. He received a monthly pay of Rs. 300 and was allowed a tent and horses. He accompanied Haider in his campaigns. In the seige of Arcot, in the battle with Col. Baillie, and in the encounters at Trichinopoly, Cuddapah and Vellore the Nāyaka displayed courage and pleased Haider, obtaining in appreciation gifts for himself and his troops. Haider also enhanced his pay to Rs. 500 per month.

Just then Haider was distracted by the events in Malabar. Sirdār Khān, one of his generals, was killed in an action at Tellicherry. On hearing it, Haider rushed there 4,000 horses under Mukudin Sāheb, 12,000 regular infantry under Gulām Ali Bakshi and 14,000 soldiers under the joint command of Haider Bakshi and the Mēdakere Nāyaka. This army was sent to Calicut from where it reached Tiruvanangady, where a British force opposed its progress. An action ensued in which Mukudin Sāheb fell and Haider Bakshi and the Nāyaka were wounded They then retreated to Venkalikota and later to Pālghāt, from which place they applied to Haider for succour. Tippu hurried to their aid

6. P.C. 26 Jun. 1800 (140).

7. I.H.R.C. Progs. XVIII, P. 310.

8. This was his father's elder brother's son. " P.C. 26 Jun. 1800 (138) *Cf.* P. C. 26 Jun. 1800 (135)—Rāja of Travancore to Lord Clive : recd. 24 Feb, See also R. N. Saletore, *The Genealogy of the Mēdakere Nāyakas of Citradurga*, J.B.U. VIII. Pt. 4; and I.H.R.C. Progs. XVIII, Pp. 310-311

9. P.C. 26 Jun. 1800 (139)-J. Webbe to J. Spencer : 11 Mar-1800.

10. P.C. 26 Jun. 1800 (140). It is stated here that his pay was fixed at Rs. 100 per month.

with 30,000 Carnātics, 20,000 regular infantry and 15,000 horse. Seeing this, the British abandoned Tartalla and took a position at Ponani. The Mysoreans followed them there and offered battle. Unluckily the enemy had opened such a steady gun-fire that Tippu's army could not endure it for long. Breaking up, they fled abandoning their guns, hotly pursued by the British. But the Mēdakere Nāyaka stayed behind with 500 men to cover Tippu's retreat. In a skirmish with two British advance units, the Nāyaka captured twenty-two prisoners, decapitated sixteen and carried them off to Tippu, who applauded him for the achievement, embraced him and promised to reinstate him presenting at the same time for the trophies he had brought, Rs. 20 for each head and Rs. 25 for each prisoner. This expedition however ended abruptly on account of Haider's death. Hearing about it, Tippu dashed to Arcot and from there to Seringapatam. Aishad Beg Kẖān and the Mēdakere Nāyaka were detached to Calicut. Tippu then retook Nagar and Bednūr from the British.

In 1788 Tippu led a second expedition to Calicut, where he made many converts. He then encamped at Coimbatore, from where he set Muhammad Bakshi to relieve the Nāyaka, whom he immediately recalled to join him. At Kamalāpur the Nāyaka heard from Tippu's messenger, who had come there, that the real object of his recall was for being converted to Islam, a move for which Tippu had long been trying to seduce him through some of his followers.

The Nāyaka therefore avoided Tippu's camp and announcing that he was proceeding with his women to Cochin, struck towards the gate of Bāgamatikota. On arrival he appealed to the Dewān of Travancore, who duly sent Lakshmaṇan Sālayan with four *Hirkarahs* for welcoming him. The Nāyaka was then taken to the ruler, Kirītapati Rāmarāja, who took him under his protection.

The Nayaka was appointed to a command of 200 men (later reduced to 175) and offered a monthly pay of Rs. 300 with a subsistence allowance of twenty-four and a half measures of rice.

He stayed in the Travancore Court from 1791-1799, receiving the most considerate treatment from the Raja.[11]

THE END

In October 1799 this Mēdakere Nāyaka was present at a reception given by Kirītapati Rāmarāja in honour of Brigadier Major Bannerman at Palingote. When he was introduced to the guest by the Rāja, the Major observed that, as Seringapatam had fallen, the East India Company would possibly restore the dispossessed rulers. To this the Nāyaka said that he would not depart without the Rāja's consent. Upon this the Major spoke on his behalf to the Rāja who not only agreed to the idea but also proposed that the Major should help him. On the Major's advise the Nāyaka immediately left Travancore for Madras. The Rāja gave him as travelling charges, Rs. 1,000 and a horse, a tent and pair of shawls.[12] He carried letters of introduction commending him to the Madras Government addressed by the Rāja to Lord Clive and Brig.-Maj. Bannerman and also one from Subbayya to Vakil Vishwanāth Rām.[13] The Nāyaka with these epistles departed, leaving at Travancore his family to whom the Rāja agreed to pay his salary.

Avoiding the highroad or the southern route, which was infested by free booters, the Nāyaka travelled by water to Calicut, without being stopped on the way for passports[14]. Col. Papier was stationed with the Travancore Rāja's corps at Calicut. Arriving there on the 11th of February, the Nāyaka requested him to be furnished with a small escort to Tellicherry for preventing his arms being seized on the way[15]. The Col. required orders from the Officer Commanding for detaching any guard. So he applied for it and on the 12th of February waited on the President of the

11. P.C. 26 Jun. 1800 (138). In Feb. 1800 the Rāja wrote to Lord Clive: "In consideration of the rank of his family, I have, for these ten years treated him with every respect and kindness and supplied all his wants". P.C. 26 Jun. 1800 (135)

12. P.C. 26 Jun. 1800 (138)

13. *Ibid* (135-137)

14. *Ibid* 138)

15. *Ibid*.

Malabar Commission, Mr. Spencer, to acquaint him with the Nāyaka's arrival.

The Mēdakere Nāyaka had already announced that the proper object of his visit to Madras was "to reinstate himself in the authority of his fore-fathers"[16], with the benevolent support of the British[17]. He had also applied for a passport via the Croog country[18]. It was then found that he had travelled by sea. He carried no passport to journey through Malabar and his entry into Citradurga could not be effected without the express permission of the Resident at Mysore[19]. For these reasons Mr. Spencer detained him, forwarding his letters of introduction to the Government of Fort St. George on the 12th of February with all particulars and soliciting further orders[20]. The Rāja of Travancore was also appraised of the causes of the Nāyaka's detention[21]. The Nāyaka was then asked to await the replies from Madras and Mysore[22]. The Governor-in-Council then informed the Supreme Government at Fort William of the details of the case.[23] Lt. Col. Close, the Resident at Mysore, who had been consulted previously, verified the Nāyaka's deposition and admitted in his despatch of 21st of March that "the Narrative delivered in by Mudghery Naique, appears in greater part to be founded."[24]

Meanwhile, however, the Governor-in-Council decided to reject wholly the claims of the Mēdakere Nāyaka to the principality of Citradurga. It was contended first, that the Nāyaka had no legal rights to the territory. The cousin of the petitioner had surrendered to Haider long before the conquest of Mysore by the British. Moreover, though the claimant had submitted to the terms of Haider and entered his service, yet he had later deserted

16. P.C. 26 Jun.1800 (138)
17. *Ibid.* (135)
18. *Ibid.* (138)
19. *Ibid.*
20. *Ibid.* (133)-J. Spencer to Lord Clive 12 Feb. 1800
21. *Ibid.* (138)
22. *Ibid.*
23. *Ibid.* (132)-J. Webbe to G. H. Barlowe 29 Mar. 1800
24. *Ibid.* (140)

himself to the Rāja of Travancore and "incurred by immigrating from Mysore without the consent of his sovereign (i.e. Tippu) the penalties of forfeiture and outlawry. It is evident therefore... that at the time of the conquest Mudghery Naik possessed no territorial rights under the late Tippu Sultan; and consequently... the allies succeeding to the rights of that Prince, were free from the incumbrance of the Palygar's pretensions"[25]. Secondly, in "establishing the present Government of Mysore, no rights of His Highness Rajah Krishna Woodear Bahauder to that Government were recognised; but the measure of establishing a separate Government in Mysore having been deemed necessary and expedient by the contracting parties, His Highness was selected and placed at the head of that Government by the allies". In the light of this principle, the Governor-in-Council was in no mood to commit himself to the "impolicy of reviving any obsolete pretensions to independent jurisdiction."[26] And, finally, the Nāyaka's influence was not to be entirely ignored. The war-like Bēdars of Citradurga and Harpanhaḷḷi would have joined him in no time and certainly created "extreme embarrassment to the Government of Mysore."[27] The Governor-in-Council therefore decided that the Resident in Mysore should prevent the Nāyaka from entering the Mysore country and instructed Mr. Spencer to detain him within the British territory[28].

The *Kaifyat* of his son Jhampaṇṇa Nāyaka however says that Doḍḍa Mēdakere Nāyaka had gone to Madras and interviewed 'Lal Sahab' for his restitution. But the latter sent him to Pūrṇayya,[29] at Mysore, who at last gave him a hereditary pension[30].

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25. P. C. 26 Jun. 1800 (139); P. C. 26 June, 1800 (140)
26. *Ibid*. (139)
27. *Ibid* (140)
28. *Ibid*.
29. In his deposition the Nāyaka says that when Haider released him from confinement and offered him an appointment Bakshi (?) Krishna Rāo and Pūrṇayya induced him to accept it by the prospect of his "gaining a speedy death in front of the battle". He accepted the appointment, as already stated. P.C. 26 Jun. 1800 (138).
30. I.H.R.C. XVIII, P. 311.

EVOLUTION OF THE YAJNOPAVITA*

(The Sacred thread of Twice-born Hindus)

UPANAYANA, the thread-wearing ceremony, is vital to every *dvija*, *i.e.*, twice-born. Āryans consider Brāhmins, Kṣatriyās and Vais'yas as twice-born. This second birth is ushered in by the rite of *Upanayana* for the three classes of the Āryans, and on *Upanayana* the boy or wearer of the sacred thread is entitled to study the Vedas and learn the esoteric meanings of the Āraṇyakas and the Upaniṣads. The age of initiation may vary according to the class into which the initiate is born. Again, the colour, length, nature or kind of *maunji* or *mekhale*, the girdle, vary from community to community. Here, only the sacred thread is studied regarding its various metamorphoses at different periods of its history.

An important mantra hints at the history and utility of the *Yajñōpavīta*.

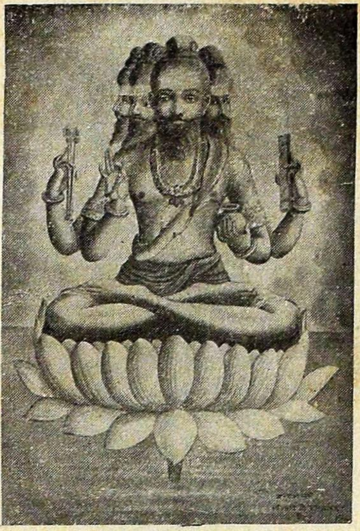
Yajñōpavītam paramam pavitram
Prajāpateḥ yat sahajam purastāt
Āyushyamagryam pratimuncha s'ubhram
Yajñōpavītam balamastu tējāh.

"The *Yajñōpavīta*, which is very holy existed before the coming of Brahma and came into this world along with him, bestows long life, mental vigour and physical virility."

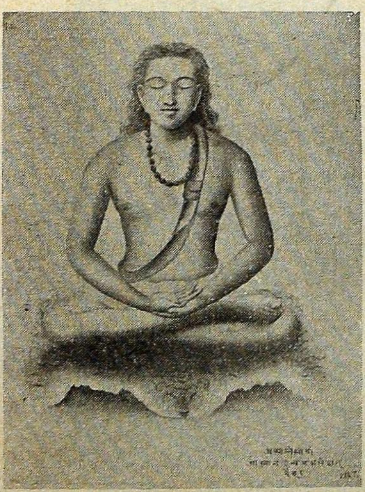
The sanctity of the *Yajñōpavīta* increased with the advance of time. In course of time it became the very embodiment of divine knowledge, *Brahmajñāna*. "*Sūtramantargatam Eshām Jñānam Yajñōpavītam, tē vai sūtra vidōlokē tē cha yajñōpavītinaḥ.*" That is, whoever has been wearing the sacred thread, he alone knows the true Brahman inherent in the thread.

Now what is the nature of the *Yajñōpavīta*? Today it consists of a triple course of thread on the body of the Brāhmin, Kṣatriya and Vais'ya. It is made of cotton thread. The thread

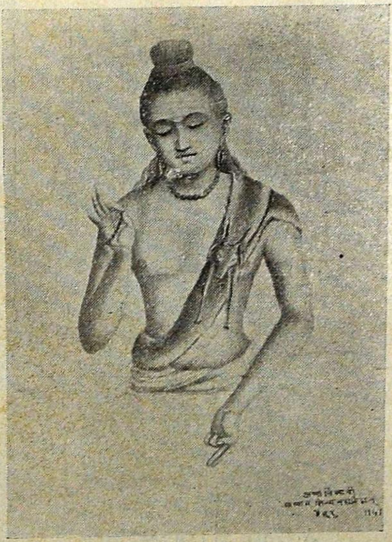
* The photographs and the original idea of this article were kindly supplied by the Asthāna Śilpamahāvidvān Sri Appajappa, Mysore.



Brahma wearing Kṛṣṇājinam (Deer-skin)



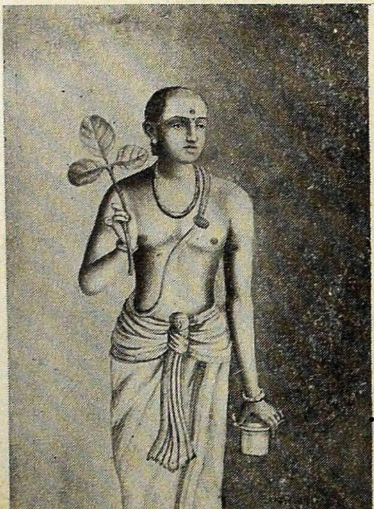
A Mahāyogin wearing Kṛṣṇājinam (Deer-skin)



A Yogi wearing the deer-skin as *Upavīti*

A Brahmacārin with *sruk* in his right hand and a pot of ghee in his left hand, ready to worship fi e

A Guru in the teaching (*Vyākhyāna mudra*) posture



A Modern Boy just initiated (*Upanayana*)

is worshipped before use by the Brāhmin. All the gods and sacred rivers are invoked and requested to dwell in the thread. Then the thread is worn on the neck, coming across the body down below the right arm.

The etymology of the word *yajñōpavīta* and the archaic sculptures of divine figures in India tend to prove that the present cotton thread is a comparatively recent adoption and that formerly a full deer-skin served as the *yajñōpavita.* The root-meaning of the word implies that it is a covering for the body (*Upavīti*) to be donned during the ceremonies (*Yajña*). Once a whole deer-skin served as a covering (*Upavīti*) for the body of the twice-born during his prayer hours. Today a tiny bit of deer-skin is tied to the cotton thread in memory of the ancient custom of donning a full deer-skin. Formerly the deer-skin was used for covering the body, as a protection against cold ; and during the prayer hours the skin was rolled up and tied around the body. This inference is attested by the figure of Brahma in the Badāmi Caves, and in the Deoghar Temple. In the latter temple there is a panel of Mahādēva teaching a yogi who is wearing a pure deer-skin. An Avalokiteśvara image, now in the Lucknow Museum, is also found adorned with a deer-skin.

Owing to its long association with prayer, the deer-skin has assumed an extraordinary degree of sanctity attached to it. Like the Parsi sacred band, the deer-skin became quite indispensable as an accompaniment of prayer. But it was worn during prayer and afterwards kept away carefully. Obviously it could not be worn on the body at all hours of the day.

After the lapse of many, many years, perhaps, the deer-skin became scarce owing to the wanderings of the Āryans, the growth of population, destruction of forests—the nursery of animals. So, the twice-born Āryans adopted the habit of wearing triple strips of deer-skin. Perhaps about the Rajput period of Indian history, the renaissant Hindus adopted the cotton thread as cheap, universal and humanitarian.

V. RAGHAVENDRA RAO

SYMBOLISM OF THE YAJNOPAVITA

By S. Srikantaya

Introductory

The *Yajñōpavīta* symbolises a second birth to the high caste Hindu who becomes, on going through the ceremony of *upanayana*, a *dvija* or twice-born entitled to wear this sacred thread and to study the Vedas. The *yajñōpavīta* is then what denotes the caste of the person belonging to the Hindu Society and his right to Vedic learning. It is a long established custom in vogue far anterior to Christian times, though perhaps not a Vedic symbolism, for no mention is made in Vedic literature of the *yajñōpavīta*, though elaborate ritual is prescribed for the ceremony of *upanayana*. It has been an inflexible rule that the *yajñōpavīta* should be worn by a Brâhmaṇa. It is inefficacious for him not do so. He should have his top-knot of hair always tied up. The symbolism had become universal in the Hindu fold, long before the Christian Era; it had spread into the Far Eastern countries as evidenced from the sculptures of the Buddha image in Java and it was observed throughout the continent of India as testified to by the sculptures in Mahābalipuram, Badāmi, Elephanta and elsewhere.

Origin

Are we then to trace the origin of the *yajñōpavīta* to any physical or divine phenomena and if not, how did the custom grow up so that it is today an injunction with Vedic authority in practice? Is there any resemblance to any star-group in the heavenly mansions or to the waist-band or girdle of the Parsis? If the latter, the question still remains, how did the custom originate with that branch of the Āryan family?

I should think it may be taken as an accepted view that the custom is Āryan and that the Dravidians have long accepted it amongst their twice-born.

Association with Prajapati

It is not improbable that the Āryans were in early times wearing as garment the deer-skin. The Giant Hunter is referred to in the Bible by Job, while the Vedas mention the various groups of

constellations of the lunar mansions. In ancient times, groups of stars were given names according to fancy, as they appeared to the eye or to the imagination. The people must have called the Mṛgaśiras group both from the fact of their wearing the deer-skin and from the circumstance of the resemblance of the constellation to the deer's head.

The constellation of Orion containing two stars of the first magnitude, five of the second and one of the third magnitude, is unsurpassed in silent majesty, grandeur, wealth of numbers or interesting pictures in the starry vault.

According to the Greek Myths and Legends, Apollo indignant at his sister's affections for Orion made her hit, with an arrow, a mark in the distant sea, which turned out to be Orion's head.

The Orion group was amongst the major constellations and used as a guide for travellers, as a measuring rod for counting time, for selecting the sowing seasons, and the like. The Vedic sacrifices demanded a rudimentary knowledge of the calendar and elaborate works on astronomy were available. Asterisms had been mapped out including Mṛgaśiras and the names of these appear as old as, if not older than 2,000 B.C. Orion is the fifth lunar mansion and is in the solar mansion of Taurus and resembles the head of an antelope and has three stars. One of the three small stars in the head of Orion is a junction star or *yoga tāra*; and the two stars in the shoulders and two more in the knees of Orion are said to give us the four feet of the antelope whose head may then be said to correspond with the three stars in the Orion's head. The whole of the antelope is not in the heavens and if Ārdrā (α Orions, Betelgeux or shoulder of the giant) be identified with the star in the right side of Orion, that also has to be included to give the four feet of the antelope. What was transplated to the heavens, however, according to ancient tradition, was not the antelope itself but only its head. Mṛga is identified with β, κ, ξ, ε, δ, Orionis and Divyaśvana with Sirius. Prajāpati (Orion) is said to have pursued his daughter, the innocent and lovely Rohini and to have been shot by the avenger Mṛga Vyādha (Sirius, α *Canis Majoris*) with the *iṣin* (arrow), *trikānda* or Orion's belt and laid sprawling.

Mrgaśiras is regarded as the head of Prajāpati by Sāyaṇa in his Commentaries on the S'atapatha Brāhmaṇa II. 1. 2, 8 and is associated with being the head of Prajāpati cut off by Rudra which with the arrow stuck in it jumped up to the heavens and was fixed there ; in the Aitareya version of the legend III. 33. Ṛgveda refers to the antelope as Indra's enemy (V. 34-2 : VIII 93-14). So Orion is also Prajāpati. The importance of *ajina* (deer-skin) and the *yajñôpavīta* with a *brahmagantu* (knot of Brahma) in it, in the life of the twice-born Hindu, would thus be evident. Prajāpati (Orion) symbolises the soul of humanity and powerfully influences its development.

The Parsis from early times have been using a waist band made of sheep's wool, perhaps from even before the time of Zarathushtra and would suggest a nomadic origin and moving tribal custom, in a country full of camels for caravan in desert land and sheep in the pasture valleys of Mid Asia.

Derivation

A legend derives *yajñōpavîta* from the sacred star-studded girdle or the belt of Orion given by the God Hoama of the Parsis or Soma of the Indians. The original expression for the 'girdle or ' belt ' is ' *aivyāonghanon*, ' a Zend word for *kuśti* or the sacred thread of the Parsis, which they wear round their waist. Orion or Mṛgaśiras is called Prajāpati in the Vedic works; also otherwise called *yajña*. A belt or girdle or a piece of cloth round the waist of Orion or *yajña* may, therefore, be naturally named after him as *yajñōpavîta*, the *upavîta* or the cloth of the *yajña*. *Yajñōpavīta* now denotes the sacred thread of the twice-born and B. G. Tilak considers that it owes its character, if not the origin, to the belt of Orion.

Yajñōpavīta is derived from *yajña* and *upavīta*. It may be the *upavîta* for *yajña*, *i.e.* for sacrificial purposes. Hence, wearing in the *upavīta* fashion during *yajñas*. But there is authority for regarding it as the *upavîta* of *yajña*. The high soul is termed *yajña* by the Hotṛs: this is his *upavîta*: therefore it is *yajñōpavîta*.

Pārijāte Smṛtisāre:—

Yajñasyaḥ paramātmā ya uchyate chaivahotṛubhiḥi ।
Upavītam yatôsyēdam tasmādyañōpavītakam ॥

पारिजात स्मृतिसारे।

'यज्ञस्य: परमात्मा य उच्यते चैवहोतृभि: ।
उपवीतं यतोस्येदं तस्माद्यज्ञोपवीतकम् ॥

The mantra, recited when the sacred thread is worn, means that I bind you with the *upavīta* of *yajña*:

Yajñōpavītamasi yajñasya tvâ yajñôpavītenôpanahyāmi

यज्ञोपवीतमसि यज्ञस्य त्वा यज्ञोपवीतेनोपनह्यामि ।

(Sānkhyayana Gṛhyasūtra II. 2.3.)

The general formula used is:

Yajñōpavītam paramam pavitram prajāpateryatsahajam purustāt
Āyuṣya magṛyam pratimuncha śubram yajñōpavītam balamastu tējaḥ

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् ।
आयुष्य मंग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेज: ॥

This verse which is not mentioned in the existing *saṁhitas* is found in the Brahmopaniṣad and in Baudhayana and is strikingly similar to the twenty-sixth verse found in the Haoma Yasht:

"*Frā te Mazdāo barat paurvanīm aivyāonghanem steher-paesangehem mainyu-tāstem vanghuhim-daenām Māzdayasnīm.*"

which means: "Forth has Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one, the Mazda Yasnian Faith."

The *yajñōpavīta* is high and sacred: it was born with Prajāpathi of old. The *purustāt* of our verse corresponds to *paurvanīm* of the Avesta. Tilak regards that the sacred thread must be derived from the belt of Orion.

Sahajam svabhâvabhūtam athavâ dehendriyâdibhiḥi sahōtpannam.

सहजं स्वभावभूतम् अथवा देहेन्द्रियादिभिः सहोत्पन्नम् ।

(Sankarānanda's Commentary on Brahmopaniṣad.)

How Made

The *yajñōpavîta* is to have three threads of nine strands well twisted for each thread. The nine devatas of the nine *tantus* or strands are given by Devala as *Oṁkara*, *Agni*, *Nāga*, *Soma*, *Pitṛs*, *Prajāpati*, *Vāyu*, *Sūrya*, and all Gods. In *iṣtis*, animal sacrifices and soma sacrifices, the *yajñōpavīta* was to have only one thread of three *tantus*, but it was three-fold in the three classes of *ahīna*, *ekāha* and *sattra* sacrifices as they required three fires and in the seven *somasaṁthās* seven-fold and five-fold when viewed with reference to the three *savanas* and two *saṁdhyas*. Manu II-44 and Viṣṇu Dharma Sūtra 27-19 prescribe that the *yajñō-pavīta* for Brāhmaṇa, Kṣatriya and Vaiśya should be respectively of cotton, hemp and sheep-wool. Baudhayana Dharma Sūtra (1.5.5.) and Gobhila Gṛhya Sūtra (I.2.1.) say that it may be of cotton thread or of *kuśa* grass. Devala says that all twice-born should make their *yajñōpavīta* of cotton, of *Kṣumā*, hair of cow's tail, hemp, tree bark or *kuśa* according to the availability of the material.

Baudhāyana Sūtra quoted in the Saṁskāra Ratnamālā says that the yarn spun by a Brahmāṇa or his maiden daughter is to be brought, then one is to measure ninety-six angulas of it with the syllable *bhūh*, then another ninety-six with *bhuvaḥ* and a third ninety-six with *svaḥ*, then the yarn so measured is to be kept on a leaf of *palāśa* and is to be sprinkled with water to the accompaniment of the three mantras '*āpo hi ṣṭha*' आपो हिष्ठः (Ṛg. X. 9. 1-3), with four verses '*Hiraṇyavarṇāh*' हिरण्यवर्णाः (Tai. Sam. V. 6. 1 and Atharva 1.33. 1-4) and with the *anuvaka* beginning with '*pava-mānah suvarjaṇah*' पवमानः सुवर्जनः (Tai. Br. 1.4.8) and with the *Gāyatri*, then the yarn is to be taken in the left hand and there is to be a clapping of the two hands thrice, the yarn is to be twisted with the verses '*bhūragnim ca*' भूरग्निं च (Tai. Br. III. 10.2) and then the knot is to be tied with the formula '*Bhūrbhuvaḥ svas'candramāsaṁ ca*' भूर्भुवः स्वच्छंद्र मासं च (Tai. Sam. III. 10.2) and the nine deities

'*Oṁkāra, Agni, Nāga, Soma, Pitṛs, Prajāpati, Vāyu, Sūrya*, and all Gods have to be invoked on the nine strands: then the *upavīta* is to be taken with the mantra '*devasya tvā*' देवस्य त्वा and then it is to be shown to the Sun with the verse '*ud vayam tamasaspari*' उद् वयम् तमसस्परि (Ṛg. I. 50.10) and then the *yajñōpavīta* is to be put on with the verse :

'*Yajñōpavītam paramam pavitram prajapateryat*
sahajam purustāt
Āyuṣya magṛyam pratimuncha śubhram yajñōpavītam
balamastu tējaḥ

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् ।
आयुष्यं मंग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥

There is to be a *japa* of the *gāyatrī* verse and then *ācamana*.

How Used

Upavīta from *ve* to weave literally means a piece of cloth and not a thread (*Cf.* Medhātithi on Manu II.44.) A cloth worn round the waist was thus perhaps the primitive form of the *yajñōpavīta* and the idea of the sacredness was introduced by the theory that it was a symbolic representation of Prajāpati's waist-cloth or belt. In the earlier stages, the *yajañōpavīta* was either a piece of cloth tied across the body with the knot resting against the breast or the skin of the black-buck similarly tied. (*Cf.* Illustrations, Plates I and II facing pages 48 and 49 and Plates III, IV and V.) In the cold country of Āryavarta, people completely covered their bodies with cloth but as their right arm had to be free for use on ceremonial occasions as when offering libations of water, ghee to the fire etc, the upper cloth was removed from the right arm, leaving it free for action. In some cases the *yajñōpavīta* is on the right arm and does not pass below it. (*Cf.* Plate VI. figure 1) Taittiriya Samhita (III.5. 11.1.) suggests the *nivīta* is used in actions for men, the *prācīnāvīta* in rites for *pitṛs* and the *upavīta* in ṛites for gods and the Gobhila Gṛhya Sūtra (1.2. 2-4) and Baudhāyana Gṛhya Pāribhāṣā Sūtra (II.2.3) refer likewise to the use of the *yajañōpavīta*, and the manner in which it is normally worn and when the *nivīta* and *prācīnāvīta* forms should be used. *Nivīta* is what hangs from the neck. The *nivīta* mode is used for

ṛṣi-tarpaṇa, sexual intercourse, saṁskāras of one's children except when homa is to be performed, answering calls of nature, carrying a corpse and whatever other actions are meant only for men. But the mīmāmsakas understand these injunctions to apply not to the sacred thread as we now wear it, but to a piece of cloth or deer-skin which every one must use at the time of sacrificing. (*Cf.* Jaiminīya Nyāyamāla Vistāra III.4.1. Tai. Āraṇyaka II·1.)

Once upon a time, in days of yore, we are told the gods being *yajñōpavītins* approached near Prajāpati bending their right knee, who said unto them that the sacrifice was their food, immortality their strength and the Sun their light. Next the *pitṛs* approached Him, being *prācīnāvītins* and bending their left knee. Subsequently men approached Him covered with a garment and bending their bodies.

"*Tatō devā yajñōpavītinō bhutvā dhakṣinaṁ janvāchyōpāsīdaṁsthānabravīdyajño vonnamamrutatvam va ūrgvaḥ surye vō jyōtiriti. Athainaṁ pitaraḥ prācīnāvītinaḥ savyam janvachya...........athainaṁ manushyaḥ prāvrutā upasthaṁ kṛutvōpāsīdan* ‖"

'ततो देवा यज्ञोपवीतिनो भूत्वा दक्षिणं जान्वाच्योपासीदंस्तानब्रवीयज्ञो वोऽन्नममृ-
तत्व व ऊर्ग्व: सूर्ये वो ज्योतिरिति । अथैनं पितर: प्राचीनावीतिन: सव्यं जान्वाच्य ......
अथैनं मनुष्य: प्रावृता उपस्थं कृतोपासीदन् (Sat. Br. II. 4.2.1 & S. B. E. XII, P. 361.)

Here, clearly there is no reference to any mode of wearing either as *yajñōpavīta* or *nivīta* or *prācīnāvīta*. Apparently men wore garments and not necessarily a cord of threads when approaching gods, for we read in the Taittiriya Brāhmaṇa III. 10.9 that when *Vāk* or speech appeared to Devabhāga Gautama he put on the *yajñōpavīta* and fell down with the words '*namo namaḥ*.'

'*Ētāvati ha gautamaḥ yajñōpavītam kṛutvā aghē nipapāta namō nama iti*'

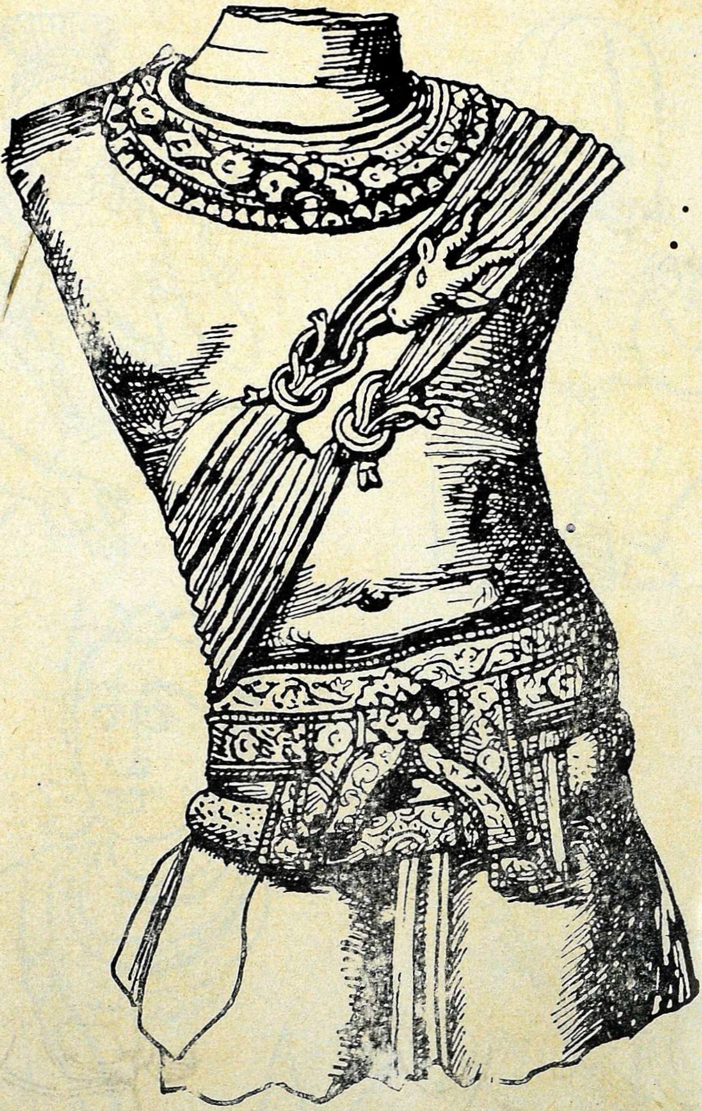
एतावति ह गौतम: यज्ञोपवीतं कृत्वा अधो निपपात नमो नम इति

(Tai. Br. III. 10.9.)

Taittiriya Āraṇyaka II. 1. mentions that a strip of black antelope skin or cloth was used in ancient times as *upavīta*. "The sacrifice of him who wears the *yajñōpavīta* becomes spread out, prosperous.

PLATE III

Yajñōpavīta (A piece of cloth or skin of black-buck) tied across the body with the knot resting against the breast (Pages 55 & 63)



Yajñōpavīta (A piece of cloth or skin of black-buck) tied across the body with the knot resting against the breast (Pages 55 & 63)

PLATE V

Yajñōpavīta (A piece of cloth or skin of black-buck) tied across the body with the knot resting against the breast (Page 55)

Figure 1

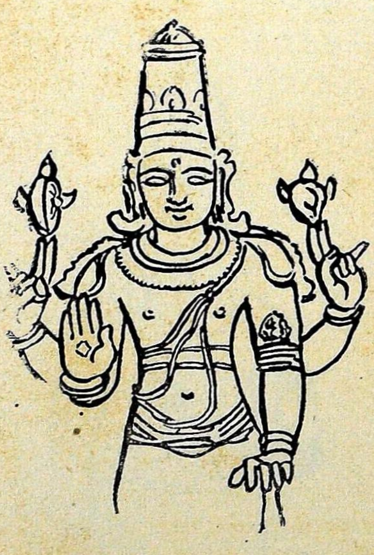


Figure 2

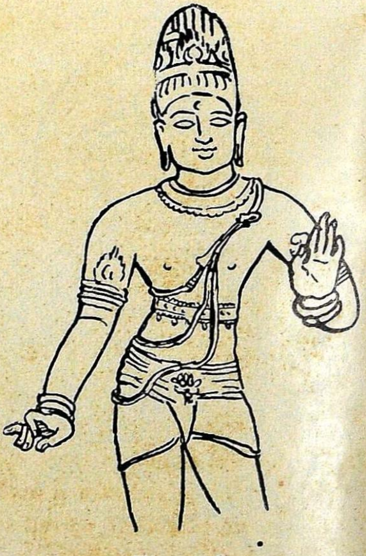


Figure 3

FIGURE 1. *Yajñōpavīta* is on the right arm and does not pass below it. (Page 55)

FIGURES 2 & 3. The *Yajñasūtra* of unequal lengths consists of three girdles bound together by a buckle with the loops formed by them being of increasing sizes. The smallest running immediately below the right breast, the intermediate one above the *katisūtra* and the largest below the *katisūtra*. (Page 62)

famous, while the sacrifice of him who does not wear it does not spread: whatever a *brāhmaṇa* studies wearing a *yajñōpavīta* he really therein performs a sacrifice. Hence one should study, sacrifice or officiate at a sacrifice with the *yajñōpavīta* on for securing the spreading of sacrifice; having worn an antelope skin or a garment on the right side, he raises the right hand and keeps the left down; this is *yajñōpavīta*; when this position is reversed it is *prācīnāvīta*; the position called *saṁvīta* is for men." At any rate no cord of threads is meant by *upavīta* but only a piece of skin or cloth. A man becomes an *upavītin* by wearing one of the two, viz. the antelope skin or cotton garment.

Pūrvamīmāmsa Sūtra (III. 1. 21) and Taittiriya Samhita (II. 5. 11. 1.) make it clear that one has to be an *upavītin* throughout all the actions prescribed in the sections on the Darśa Pūrṇamāsa sacrifice and not only when the *Sāmidhenī* verses are recited and Jaimini (III. 4. 1—9) mentions that it follows that the wearing of *upavīta* in Darśa Pūrṇamāsa is for *Devakarma* and that the reference to *prācīnāvīta* and *nivīta* is only an *anuvada* intended to emphasise the desirability of the wearing of *upavīta* in sacrifices of the gods. The Tantravārtika explains that *nivīta* is tying the *upavīta* round the throat like a braid of hair according to some, while according to others it is tying round the waist as if for girding up the loins and that the first is not done except in battle, while the latter has to be resorted to in all acts in order to devote sole attention to them. Hence according to Tantravārtika, the Taittiriya Samhita (II. 5. 11. 1) is not referring to a cord of threads but to a piece of cloth.

To be Always Worn

Āpasthamba Dharma Sūtra (II. 2.4 22-23) says that a householder should always wear an upper garment and then adds 'or the sacred thread may serve the purpose of an upper garment,' suggesting that *upavīta* meant an upper garment and not merely a cord of threads. According to Haradatta one should wear an upper garment like a *yajñōpavīta* and also the sacred thread Āpasthamba Dharma Sūtra (I.2.6. 18-10) mentions that when a student wears two garments he should wear one of them, *i.e.* the upper one in the *yajñōpavīta* mode, but when he wears only

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one garment he should wear it round the lower part of the body and should not cover the upper body with a portion of that garment though it may be long enough for it. A man must be an *yajñōpavītin* at the time of waiting upon teachers, elders, guests and at the time of *homa*, in *japa*, at meals and in taking *ācamana* and at the time of the daily Vedic study. Haradatta says '*yajñōpavīta* means a particular mode of wearing the upper garment; if one has no upper garment, then there is another but inferior mode stated in Āpasthamba Dharma Sūtra III 2.4.23 and that at other times it is not necessary to have the *yajñōpavīta*.' Gobhila Gṛhya Sūtra (I.2.1) in treating of *upanayana* says that the student takes as *yajñōpavīta* a cord of threads, a garment or a rope of *kuśa* grass. Thus by the time of Gobhila a cord of threads or *kuśa* grass was considered as the appropriate *yajñōpavīta* and it was an invariable rule that a garment should be employed instead. Manu II.44 says that the *upavīta* of a brāhmaṇa should be made of cotton, its strands should be twined with the right hand moved over them or the twist of the strands must be upwards and it should have three threads. According to Medhātithi *upavīta* means a particular mode of wearing a garment or a particular position of it and therefore by *upavīta* is meant that which can be worn in that mode. The Smṛti-chandrikā quotes a prose passage from Ṛṣyaśṛṅga: 'or one may carry out all the purposes for which *yajñōpavīta* is required by means of a garment and in its absence by a string of three threads.' No *mantra* is cited from the Vedic Literature for the act of giving the *yajñōpavīta* which is now the centre of the *upanayana* rites while scores of Vedic *mantras* are cited for the several component parts of the ceremony of *upanayana*. It is quite probable, if not certain, that the sacred thread was not invariably used in olden times, and that originally the upper garment was used in various positions for certain acts, that it could be laid aside altogether in most ancient times and that the cord of threads came to be used first as an option and later on exclusively for the upper garment.

Who Should Wear

Saṁskāramayūkha remarks: 'We do not know the origin of or authority for the practice of present-day Kṣatriyas and Vaiśyas,

viz. of wearing cotton *yajñōpavīta*.' This shows that in the seventeenth century many Kṣatriyas and Vais'yas put on cotton *yajñōpavīta*, and Kumārila also says that wearing the *yajñōpavīta* and studying Vedas is common to all the three *varṇas*. The *brahmacārī* has to wear only one *yajñōpavīta* as also *sannyāsins* if they wear any at all. A *snātaka* and a householder has to wear two; while one who desires long life may wear more than two. Vasiṣṭha Dharma Sūtra (8.9.) and Baudhayana Dharma Sūtra (II.2.1) both say that a man must always wear the *yajñôpavīta*. If a *brāhmaṇa* took his meals without wearing the *yajñōpavīta*, he had to undergo *prāyascitta*, *viz*. to bathe, to mutter prayers and to fast. The Mitākṣarā on Yajñavalkyasmṛti III. 292 prescribes *prāyascitta* for answering calls of nature without having the *yajñōpavīta* placed on the right ear. Manu IV. 66 forbids the wearing of another's *yajñōpavīta* along with other things. Yajñavalkyasmṛti I.16 and 133 and other smṛtis call the *yajñōpavīta* as *brahmasūtra*.

Women and Yajnopavita

Women were also using the *yajñōpavīta* at times according to several *smṛtis*. Hārītadharmasūtra as quoted in the Smṛti-chandrikā and other Digests says, 'there are two sorts of women: those who are *brahmavādinīs*, *i.e.* students of the sacred lore and those that are *sadyovadhūs*, *i.e.* those who straightway marry. Of these the *brahmavādinīs* have to go through *upanayana* keeping fire, Vedic study and begging in one's house, *i.e.* under the parental roof; but in the case of *sadyovadhūs* when the marriage is drawing near the mere ceremony of *upanayana* should somehow be performed and then the marriage should be celebrated.' In Gobhila Gṛhya Sūtra II.1.19 it is said "leading forward to the sacred fire from the house of the bride who is wrapped in a robe and wears the sacred thread slung from her left shoulder, in the *yajñōpavīta* mode the husband should murmur the verse 'soma gave her to Gandharva'." (Ṛg. X. 85-41) It is thus clear that the girl wearing the *yajñōpavīta* is a symbol of the rite of *upanayana*. By the time of Manu the *upanayana* for women had gone out of practice, though there were faint glimmerings of its performance in earlier days.

Its Importance

In course of time the *yajñōpavīta* came to have superhuman virtues attributed to it and so probably even women who were practising austerities wore it. The Supreme Being is called *yajña* and *yajñōpavīta* is also so called because it belongs to the Supreme Being or is used in sacrifices for Him. The *yajñôpavīta* was regarded as the peculiar indicator of the Brāhmaṇa caste as both the Kṣatriyas and the Vais'yas though entitled to have the *upanayana* performed, often neglected it or at least neglected the constant wearing of the *yajñōpavīta*. Even by the time of Kāḷidāsa it had come to be regarded as altogether a Brāhmaṇa sign As'vatthāman gave up his caste by throwing away his sacred thread. '*Jātyā chedavadyohamiyaṁ sā jātiḥ parityaktvā* जात्या चेदवद्योऽहमियं स जातिः परित्यक्त्वा. (Vēṇisaṁhāra III). Apparently, in the days of the Vēṇisaṁhāra not later then about 600 A.D. the *yajñōpavīta* had become the peculiar indicator of the caste of Brāhmaṇas only.

It would follow that in the oldest times the Brāhmaṇas wore a piece of cloth or deer-skin and not a thread. The ritual given in the sūtras do not mention of any description of the sacred thread during the ceremony of *upanayana*, while the Āsavalayana Gṛhya Sūtra I. 19, 8.10.12 mentions only *ajina*, *mekhale* and *daṇḍa*. The investiture with the sacred thread was only very lately regarded as a principal part of the ceremony of *upanayana*. It may be mentioned that during the performance of the obsequies, the annual *srāddha* and at the time of performing sacrifices, a piece of cloth is also worn in addition to the sacred thread in diverse ways.

Devala says one of the three sacred threads to be worn is a substitute for the upper garment: "*trutiyamuttariyārtham vastrābhave tadiṣyate*" (तृतीयमुत्तरीयार्थं वस्त्राभावे तदिष्यते ।) Thus, *yajñōpavīta* originally meant a piece of cloth and in the time of the *Smṛtikaras* came to be symbolically represented by the sacred thread, thrice twisted and thrice folded. While the Parsis continue to wear the sacred thread round the waist in the manner of the Orion's Belt, the twice-born Hindus usually wear it over the

left shoulder across the body leaving the right arm free (*i.e. upavīta*). From the passage in the Taittiriya Samhita (II.5. II.1) *nivīta* and not *upavīta* is the position of the thread there prescribed for all human actions, *i.e.* ordinary business in life. *Nivīta* is the position of the sacred thread passing round the neck over both the shoulders and dropping down in front according to the latter writers but Kumārila Bhatta in Tantravātika (III. 4—2) suggests that *nivīta* also meant tying round the waist and observes that tying round the waist is the most convenient position for all kinds of work.

"*Nivītam kechidgalavēñikābandham smaranti. Kechit punaḥ parikarabhandham. Tattra galavēṇikābandhē yudvādanyatra na prāpnōte. Parikarabhandastu sarvakarmasvarvyagratā karatvātprāptaḥiṭi.*

निवीतं केचिद्गलवेणिकाबधं स्मरन्ति। केचित्पुनः परिकरबन्धम्। तत्र गलवेणिकाबन्धो युदाधन्यत्र न प्राप्नोति। परिकरबन्धस्तु सर्वकमस्वव्यग्रता करत्वात्प्राप्तः इति।

Ānandagiri and Govindānanda in their commentaries on Sankara Bhāṣya and on the Brahmasūtras (III. 4. 19) give the same explanation. Thus, the twice-born Hindu like the Parsis once wore the sacred thread round the waist, girding up his loins when he had to do any work, symbolically representing Prajāpati's girdle or the Belt of Orion.

The deer-skin is the third accompaniment of the newly initiated boy and theoretically, it is necessary, he should be fully clothed in it.

The primitive dress consisted of a piece of woollen or linen cloth thrown round the shoulders like a mantle or a girdle. The way of wearing the *yajñōpavīta* as described in the Taittiriya Āraṇyaka II. 1. and Orion's dress as conceived by the Greeks are similar. *Yajñōpavīta* must be taken to have meant at first nothing more than a mantle or a girdle. *Yajña* is nowhere used in the Vedic literature in the sense of a girdle. To become a Brāhmaṇa is to imitate Prajāpati, the first of the Brāhmaṇs Prajāpati assumed the form of a deer. So the boy is clothed in a deer-skin and as Prajāpati has a girdle round his waist, so has he the *mekhala* with three knots over the navel and a staff like him.
*

Yajnopavita and Sculpture

It has been difficult clearly to trace when exactly, in the history of Hindu sculpture, the representation of the *yajñōpavīta* came into vogue. Sir Vincent Smith considered that it was probably in the Gupta period and in the early Cāḷukyan period, in whose sculptures it is represented as a ribbon going round the body in the manner required and tied in a knot, being obviously the sacred thread of the twice-born. The most characteristic features of the images of the Buddha are cloth worn in the *upavīta* fashion and the knot of hair on the top of the head *Cf.* the image of the Dhyāni Buddha in stone at Boroboddur in Jāva. But at Gudimallam, six miles north-east of Renigunta, in the Linga, which is probably the earliest known in Hindu sculpture, being the second most ancient one discovered, the *yajñōpavīta* is not found, the image of S'iva having only two arms instead of the usual four and wearing a cloth on the loins.

What had now come to be a piece of cloth in the sculptures of the Pallava and Early Western Cāḷukyan periods and continued in the later Pallava and the earlier Cōḷa periods was turned into three strings of cotton knotted together at one point. This *yajñasūtra* does not find mention in the earlier Gṛhya Sūtras. In still later periods the *yajñasūtras* were of unequal length, the loops formed by them being of increasing sizes. The smallest of those runs immediately below the right breast, the intermediate one above the *katisūtra* and the largest below the *katisūtra* or the scarf (*Cf.* Plate VI, Figures 2 and 3) which binds the clothing at the loins, consisting of three girdles bound together by a buckle-shaped in the shape of a lions face. While the Kātyāyana and Devala clearly state that the *yajñōpavīta* should not descend below the navel, nor should it be above the chest,

"*Prusṭavamse cha nābhyam cha dhrutam yadvindyate katim*

Tadvāyramupavītam syannātilambam na chauncchiṭam

पृष्ठवंशे च नाम्यां च धृतं यद्विन्दते कटिम्।

तद्वर्यमुपवीतिं स्यान्नातिलंम्बं न चाच्छितम्॥

(*Kātyāyana*)

stanādūrdhvamaghō nabhenra kartavyam kathamcana

स्तनादूर्ध्वमघो नभेर्नः कर्तव्यं कथंचन। (Devala)

the *āgamas* require it to hang three *angulas* below the navel; both apparently with reference to the upper edge or skin used in the one case and to the lower edge or skin in the other.

It must be observed that the *yajñōpavîta* is insisted on in all the *āgamas* and in almost all the later representations of the Hindu gods and goddesses, the *yajñōpavīta* is observed and noticed to be worn, running across the chest from left to right.

Images are clothed in different materials, cotton, silk, the skin of the tiger or deer. The tiger-skin is worn over the silk or cotton clothing, which is dyed in various colours. The deer-skin is thrown over the body in the *upavīta* fashion. In *upavīta* the skin goes over the left shoulder across the body and below the right arm and comes again to the left shoulder right up the back. The head of the deer is made to hang in front over the chest. (*Cf.* Plates III and IV.)

The *yajñōpavīta* is also called *yogasūtra*, the brāhmanical sacred thread.

Brahma

According to Mānasāra, one of the standard works on Hindu sculpture, the figure of Brahma to be complete must have along with the usual decorations (1) ear-rings fashioned like a crocodile (*makara kundala*), (2) the sacred thread (*yoga sūtra*) hanging right across the body from above the left shoulder, (3) Scarf (*uttarīya*) thrown round the neck so as to stretch down to the knees, (4) a girdle, (*udarabandha*) round the belly, (5) necklace and torque, (6) amulets, armrings, wristlets, anklets, waistzone finger rings set with gems, etc. His hair is made up in the fashion known as *jatāmakuta* and he is attended by the two goddesses Sarasvati and Sāvitri. Brahma must wear a white *yajñōpavīta* and his body covered with a deer-skin worn in the *upavīta* fashion. He must have a girdle made of *munja* grass also. The figure of Brahma in Mahābalipuram wears a cloth in the *upavîta* form. In the image of Brahma at Sopara, Thana District, Bombay Province, the *yajñōpavīta* graces his body. The other prominent images of Brahma at Kumbakonam, Tiruvādi, Kandiyār and Chidambaram may be mentioned in this connection.

Siva

From occupying the minor position of Agni in the Vedic period, Rudra is said to have emerged into one of the supreme deities in the Purāṇic period, often found claiming superiority over Viṣṇu and Brahma. He wears a girdle of serpents and an *yajñōpavīta* of serpents. The figure of S'iva in the Mahābalipuram sculptures has a cord across the breast, representing the *yajñōpavīta*, the sacred thread of the brāhmaṇas. S'iva is said to have appeared in the form of a blazzing pillar of immeasurable size to quell the pride of Brahma and Viṣṇu, according to legends described in the Linga, Kurma, Vāyu and S'iva Purāṇas. Seeing this cosmic fire, Brahma assumed the form of a swan and flew into the air while Viṣṇu took the form of a boar and burrowed down into the earth. Humiliated they ultimately approached him, praising and praying for his manifestation and succour. Maheṣvara manifested himself from the pillar of fire with a thousand arms and legs, with the Sun, Moon and the Fire as his three eyes, bearing the bow (*pinaka*) clad in the hide of an elephant, carrying the *trisula*, wearing the *yajñōpavīta* made of snakes and said 'we are all one.'

The image of Chandras'ekhara Murthi has tiger skin garment and *yajñōpavīta* and the Uttara Kāmikāgama adds *udarabandha*. Sukhāsana Murthi is adorned with the *yajñōpavīta* on the chest, according to the S'ilparatna.

According to the account in Varaha Purāṇa, Brahma created Rudra and addressing him as Kāpāli asked him to protect the world. Because he was insulted as Kāpāli, S'iva cut off the fifth head of Brahma with his left thumb nail. But it stuck and would not fall off. Then as advised by Brahma he had to follow the life of a Kāpālika for twelve years. For this purpose, Rudra repaired to Mahendragiri, wearing a *yajñōpavīta* made of hair, a garland of beads made of bone and a piece of skull tied up as an ornament in the *jatāmakuta* fashion on his head and carrying the skull filled with blood in his hands and went round the earth visiting all places of pilgrimage. The Vīrabhadra Murthi, throwing the head of Dakṣa into the fire has a *yajñōpavīta* of snakes (Karanāgama). So also the Kiratārjuna Murthi and Natarāja

(Ams'umabhedāgama). In the images at Ellura, the dance of S'iva is found ornamented with the *yajñōpavīta*.

Dakṣināmurthi is adorned with all ornaments, clothed with perfectly white clothes and tiger skin and wears a white *yajñōpavīta*. The image of Jñāna-Dakṣinārmurthi at Deogarh, carved in stone, is a very fine piece of sculpture. The central figure of Dakṣināmurthi is seated on a raised platform placed under a tree, with his left leg hanging, the right one bent and rested upon a seat. On his head is a *jatāmakuta*; the back right hand is held in the *jñāna mudra* pose, that of imparting knowledge. The back left hand carries a long subject, perhaps a cadjan manuscript: wears a garment round the loins: on his left shoulder and descending below as far as the left thigh and lying on it is a *kṛṣṇājina*, (deer-skin) the head and front legs of the deer being clearly visible; this skin is worn in the *upavīta* fashion. To the left of Dakṣināmurthi is a person seated underneath a rocky tree, quite as tall, and perhaps a ṛṣi or S'iva himself (?) and its body is covered with a deer-skin in the *upavīta* fashion.

The image of S'iva in his various manifestations has a *yajñōpavīta* worn, as can be illustrated from the sculptures of different periods, Ardhānaris'vara at Badāmi, for example, and Sadās'iva Murthi at Elephanta. The bronze image of Kalyāṇa Sundara Murthi at Tiruvorriyur, of S'iva and Pārvati in the act of taking hold of each other's hand in marriage has the *yajñōpavīta*, *katībandha*, *udarabandha*, etc. The images of Urdhva Tāndava at Tirupannandāl, Kalika Tāndava in metal at Nallur, of Dakṣināmurthi at Āvūr, Kaveripatnam, Tanjore District (Pallava Period), Chidambaram, Kāñchi, and Tiruvengavasal; of Lingodbhava at Tanjore, of Ēkapada Trimurti at Tiruvottiyur, Tiruvanaikkaval, of Somaskanda and Umasahita at Mahābalipuram, of Chandras'ekhara at Tanjore and Bāgali, of Ardhanāris'vara at Madura, Kumbakonum, Tanjore, Tiruchengodu, Dharasuram, Tiruvadi, of S'ankaranārāyaṇa at Namakkal, of Gangādhara at Gangaikonda Solapuram, of Pasupati Murthi at Chidambaram and numerous others studded all over the country confirm the use of the *yajñōpavīta* on their bodies. S'iva in the yogāsana posture called

Yoya-Dakṣināmurthi, locally known as Gaṇṭisvara, in Tiruvoṟṟi-yūr is referred to as Paḍampakkanāyinār and set up in the regin of Virarājendra Cōḷa about A. D. 1067-68 has a *yajñōpavīta* on the chest. So also have Kankāla Murthi and Bikṣātana Murthi.

Vigñes'vara has on his chest a snake thrown in the form of the *yajñōpavīta* and another snake as a belt going round the belly. *Cf.* also the image of Gaṇapathi at Lepakṣi.

Visnu

The Yogāsana Murthi, Viṣṇu in the *yogamudra* pose, wears a *yajñōpavīta* on the body, in the *upavīta* form. The image of Viṣṇu in the pose of Madhyama Yogasthanaka Murthi at Mahābalipuram has the *yajñōpavīta* worn accross the chest and passing over the front right arm. So also the bronze statuette of Bhogasthanaka Murthi in the Madras Museum. And both have also *udarabandha* round the abdomen. The image of Yogāsana Murthi in the Kalles'vara temple at Bāgali in the Bellary District, Madras, S. India, is similarly decorated and it belongs to the later Cāḷukyan period. A finely sculptured panel in Cave No. 14, locally known as the *Rāvaṇa Ka Khai*, in Ellura is of Madhyama Yogāsana Murthi and a similar image in Mahābalipuram has the *yajñōpavīta* in the usual fashion. The image of Bhogāsana Murthi in Deogarh in a reclining pose has a deer-skin thrown across the body in the *upavita* fashion, with the head of the deer being made to hang down on the chest. The image of Vāmana according to the Sanskrit texts should be executed by decorating him, among other things, with a deer-skin in the *upavīta* form, as becomes a Vedic student. For Paras'urama the *yajñōpavīta* should adorn the body likewise.

Narasimha bursting out of the pillar at Ahobalam to protect Prahalada by mainfesting his existence everywhere, Yogānarasimha on the Tirupathi Hills, Trivikrama in the Seven Pagodas, Vāmana at Namakkal, Rāma at Rāmeśvaram, Parthasārathi teaching the Bhagavad Gita to Arjuna on the Pushpagiri Hill, Anantas'yin at Mahābalipuram, etc. all have the *yajñōpavīta* worn in the usual form. The images of Viṇṣu at Kāñchi,

Parames'varamangalam, Ariyambakkam, the Seven Pagodas, Kumbakonum, of Kṛṣṇa and Venugopala in bronze in the Madras Government Museum, of Madana Gopala at S'iva-Kāñchi, of Vaikunṭha Narāyaṇa and Lakshminārāyaṇa at Namakkal, of Garuḍanārāyaṇa at Chidambaram, of Pānduranga at Tirupathi and Ahobalam, of Ratīmanmatha at Chidambaram, further illustrate the use of the *yajñōpavīta.*

Illustrations have so far been drawn from the images of the Supreme Deities of the Hindu Pantheon. The vogue may be established still further with reference to other deities.

Colour of the Yajnopavita

The colour of the *yajñōpavīta* to be worn is interesting to notice. The Bhikṣātana Murthi wears a white *yajñōpavīta.* The colour of the *yajñōpavīta* of Tatpuraṣa is prescribed to be yellow ; of Aghora red ; of Mahesvara Murthi, according to Suprabhedāgama is white. Śrīkanṭha wears a *chitra yajñōpavīta,* that is, of superior workmanship. Sivothama, Janas'akti Subrahmanya, and Chandes'vara wear the white *yajñōpavīta.* Brahmacāri Subrahmanya has also a yellow *maunji* and *udarabandha.* Amṣumabhedāgama prescribes a white *yajñōpavīta* to S'āsta. Is'āna has an ordinary white *yajñōpavīta* or a *nāgopavīta.*

Miscellaneous

Kapila is the form said to have been assumed by the divine Pradyumna when he became free from all worldly desires. His representation should include draping him in the deer-skin and must bear the *yajñōpavīta.* Kapila is usually credited to be the founder of the Sānkhya system of philosophy. The images of Patanjali and Vyāgrapāda and Narada and Agastya at Chidambaram wear the *yajñōpavīta.*

Ārya or Hariharaputra as a student of the Vedas should wear his upper cloth on his shoulder in the *upavīta* form. Ṛṣis eager to learn the s'āstras like, Agastya, Pulastya, Visvāmitra and Āngiras, according to the Karanāgama, should wear the white *yajñōpavīta* on their persons. Images of ṛṣis and pitṛs have *yajñōpavīta* prescribed for them.

All the *dikpālakas* wear the *yajñōpavīta*. The figure of the Sun-God, Sūrya, should have a *yajñōpavīta* on his person, according to the Amśumabhedāgama. Candra (Moon) has on his chest a golden *yajñōpavīta*. Rāhu and Kētu, the Asvini-Devatas and Anila one of the *vasus* also have to wear the *yajñōpavīta*. Dvārapālakas also use it.

Goddesses also wear *yajñōpavīta*. Bhū Devi has a golden *yajñōpavīta* according to the Pūrva-Karnāgama. The stone images of Sarasvatī in Gadag and Bāgali have *yajñōpavītas* on their persons. The goddess Chamunda wears a garland of human skulls in the manner of the *yajñōpavīta* as does Muthyālamma, a village deity.

Thus it will be seen that by the time of the sculptural periods of Bādami and Mahābalipuram, the wearing of the *yajñōpavīta* had become a mechanical and characteristic feature of the later art, evidencing a well-known, traditional and long established custom.

REVIEWS

Sri Aurabindo—By G. H. Langley, with a Foreword by the Marquess of Zetland, K. G. Published for the Royal India and Pakistan Society by Messrs. David Marlowe, Ltd. 109, Great Russell Street, London, W. C. I. Price Sh. 10 d. 6.

SRI AUROBINDO, the great sage of Pondicherry, combines in his vision the alacrity of the West with the illumination of the East and writes as a true yogi. He is a constellation amongst constellations, understanding and, with sympathy with the woes and tribulations of mankind. Professor Langley gives a just and critical estimate of one of the greatest living personalities of contemporary life and his work under review makes an appeal to readers of all climes and ages for an effort to understand man and his purposes on earth and to strive to improve his surroundings.

It is wrong to think that Sri Aurabindo is essentially only an Indian thinker. He is a world thinker. The Marquess of Zetland refers to Sri Aurabindo's great command of the English language. I am reminded of the great leader Articles in the Bande Mataram contributed by him and how Dr. Skinner, Principal of the Christian College, himself a profound scholar, on reading one of them remarked that it was only a leader writer of the great Times Newspaper of England who could have written it. And it is no wonder. For nurtured in English Schools and a product of an English University, English was and continues to be in his hands more than a mother tongue. Sri Aurabindo's contribution to the Indian National Movement came at a time when the Partition of Bengal had convulsed the country, when the Indian Universities Act had made people feel that higher education was being made, as it has since become, costly and beyond the reach of the common man, when the administration regarded raw material and labour in India as existing and intended to be exploited for the benefit of the foreign investor, planter and merchant, when it was considered that occidental education merely trained the intellect without developing character and when the great divine language of Sanskrit was

impeached as a language in which obsolete erudition had not distilled even a few precious drops of truth. This deep religious thinker's writing and his brother Barindra Kumar Ghosh's fiery oratory smote the hearts of the people at the time and there has been a suffering of the kind which no nation aspiring for freedom has hitherto been able to avoid. There is ever a price set on liberty and that is the life-blood of the young and most valued lives in a country striving for self-expression. Not Greece, nor Italy, nor England, nor Germany, nor the U.S.S.R. nor China, has been able to avoid it. We know not if ever a time will come when revolution is possible without bloodshed. Indian Independence itself was won under seemingly peaceful but tragic circumstances. A big limb was ultimatly cut off from a geographical entity and the conflagration as an aftermath was terrible. We are still recovering from the blood baths that followed the Fifteenth of August 1947. May not that repeat in the history of any nation!

We believe that the world needs, more particularly today, to get over its troubles and tribulations, an order of karma yogis prepared in the manner of true Indian yogis, like Sri Aurabindo himself and his disciples, who renounce all in the service of the mother. Great work has been done in the past by such yogis in all climes, in all ages, in all religions, in support of the message of the master, to serve the mother, to improve knowledge enshrined in the Vedas, to see that India fulfils her destiny. They have sent missions for the service of mankind through her disciples all over the world to spread that eternal religion, that message which endeavours to harmonise all creeds, castes, sects and sub-sects, which reconciles science and philosophy, which makes all mankind one, which integrates all the vast peoples of the earth into one and which draws all political and all economical ideals and problems into that one world. As Pandit Jawaharlal Nehru has asserted, the National barriers have broken down and we have to think in terms of international progress. Humanity is not to be subject to the ravages of the materialistic nations but should be guided, uplifted and enlightened by spiritual culture and knowledge.

Sri Aurabindo is a poet and a speculative thinker of great intellectual power, possessing exceptional and spiritual discernment

drawing inspiration from the ancient traditions derivable in Hindu scriptures, concentrating his thought on what is central in their intuitions and experiences, re-interpreting the central truth by relating it to the adaptations evolved in man's growth from time to time. Further, he has a deep sense of the value of the individual. Individuals develop their potential worth in so far as they enter into union with the divine. For the individual consciousness is the highest manifestion of the creative power of the divine. This view is philosophical and rational. The world could only be improved by genuine and effective co-operation.

Aurabindo was in quest of truth by which India would find rebirth and self-fulfilment and through which she would make her special and peculiar contribution to human progress. He was one of the most influential national leaders in Bengal in the early years of the century. He was the tribune of the people to represent the manhood of India and proclaim and hold aloft the message of Indian Independence. He was the prophet of nationalism and the lover of humanity as the late Chittaranjan Das put it. In his Essays on the Gīta, Aurabindo developed the ethical aspects of Śrī Kṛṣṇa's teachings and suggested an abstract principle that virtue should be supported and vice trampled down: possibly leading to the inference that Arjuna would be justified in destroying his enemies who were wicked though they happened to be his relations and friends. Four years of political life for Aurabindo made a change in his conviction regarding his life's purpose. He abandoned politics and followed his retirement on a call from above and went to live in Chandranagore for a time, whence he went to Pondicherry where he has since settled down. He saw that beyond the struggle for freedom for the people whom he loved, the larger quest for spiritual liberation should embrace all men. For many years he published a journal of note, The Ārya, containing a systematic study of the highest problems of existence and formulating a synthesis of knowledge harmonising the diverse religious traditions of humanity, occidental as well as oriental. Union can only be found in oneness of inner experience and purpose and not in external agreements, aiming at uniting the many different religious

communities. The materialist's faith is, in the power of the human mind, just adequate to minister to the physical and social welfare of the community. But an ideal material civilization and comfort which it provides by the application of science and education to make the individual a perfect social being is not enough, for it recognises not the spiritual source of power while an exclusive concentration on the material and economic life leads man back to the early barbaric state. That has been realised to be so, particularly as a consequence of two world wars, as science has made life cheap while it has become all the more costly to preserve man and his surroundings. Man is left with a chaos of impulses, desires and ideas of conflicting claims for life's satisfaction amongst individuals, communities and nations. Without divine power, human reason achieves but little. Unless man attains union with the divine and becomes an instrument of the divine will for the manifestation and transformation of power, that is universal, that transforms and brings into harmony personal experiences and makes for spiritual oneness in our wider human relations, he cannot achieve much. The quest after truth is not easy. The passage is wearisome and difficult but it is essential in the evolution of human consciousness and its perfection. Man is mentally conscious and has a mental force. The deeper the insight, the higher evolved man gets, the better for the realisation that all mankind is one. The development of man's intellectual power is an essential stage in the evolution of the human spirit and without it and without the deeper knowledge which appropriates the interpretations of the intellect and which reconciles its distinctions in a concrete and enveloping unity, it is not possible to seek. To know God is to experience him. But how to experience God? It is not done by mere understanding alone. There must also be faith. There is no one door through which man can enter into union with God.

Śrī Aurabindo in the seclusion of the Alipore Jail in contemplation on the Bhagavad Gita experienced the eternal unity of religions and obtained his message for mankind. That is what the great sages of India have seen and have experienced in their lives before him. Religion will not regain its old power

until it can face and reconcile with and adapt itself to change in the same spirit like science. Man is a spiritual and a thinking being who is set here to shape and use the animal world for higher purposes, from higher motives with and under divine instrumentation. His imaginations and his religious aspirations may hold that spiritual end before him, but when his reason asserts itself rejecting imagination and intuition, he puts it by as a brilliant superstition, contrary to the hard facts of the material universe. It becomes then only an inspiring vision of the impossible. Man must recognise the ideals and conditions of the present life. Individuality is the greatest of all values, for in it all other values can find unified and living expression. The immense importance of the individual being is the most remarkable and significant fact of the universe which started with individuality in an undifferentiated nescience. This importance can only be justified if the self as individual is no less real than the self as a cosmic being or spirit: and both are powers of the eternal. It is only so that can be explained the necessity for the growth of the individual and the discovery of himself as a condition for the discovery of the cosmic self and of consciousness and of the Supreme Reality. Aurabindo's message, with his interpretation and with his experience, great and deep knowledge, enriched by the culture and thought of the communities and peoples with whom by study or by life he has been brought into vital contact, is very significant. It is possible for man to rise ever higher and higher to a new and yet higher level of being. As life transcends and masters matter and consciousness transcends life, so it is the function of the spiritual or super-minded to transcend and bring guidance to purely mental consciousness. And the super-mind emerges as the consummation of the evolutionary process and as it appears, inevitably masters and transforms all that has preceded it. The higher planes or systems are at least co-eval and co-existent with that which presents itself to us as the physical universe. Moral endeavour is a necessary change in the ascent of the human spirit towards its goal, By spiritual ascent man transcends the limits of intellectual cognition. The divine is integrated with the human. In consummating spiritual experience, first, as the walls of inner separation break

down, the inner light gets through: a guidance, a governance, begins from within which exposes every movement to the light of truth, repels what is false, obscure, opposed to divine realisation; every religion of being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit, even the most concealed is lighted up with unerring psychic light, with confusions dissipated, obscurities, deceptions, self-deceptions precisely indicated and harmonised and put in spiritual order. Then follows a free inflow of all kinds of spiritual experience, a direct touch with cosmic forces and with universal nature, a psychic sympathy and unity and inter-communication and interchange of all kinds with other beings and with Nature, illuminations of the mind by knowledge, illuminationc of the heart by love and devotion and spiritual joy and ecstasy, illumination of dynamic action in truth and largeness of a purified mind and heart and soul, the certitudes of the divine light and guidance, the joy and power of the divine force working in the will and in conduct. These experiences are the result of an outward opening of our inner and inmost being. There is no possibility of bringing coherence and harmony into human life and human relations. Personal experience becomes characterised by joy as harmony is achieved and aims at becoming universal. Union with the divine reveals the possibilities or potentialities of individual consciousness. Spiritual union enables a man to over-come egocentric desire and purpose and to eliminate causes of conflict between man and man. The breaking of these limitations and the opening of personal life to become joyously recipient of influences that flow to it from a source transcends personal interest and purpose. The enrichment and growth of personality are dependent on enjoyment of whatever is discerned to be of abiding worth, whether it be the beautiful, the good, integrity in the quest for truth, or any other experience of real value. By such experience and by such alone, is man's creative effort elicited and the possibilities lie hidden or disclosed and man will enter upon a new and higher mode of personal experience in which lifewill be transformed and a new power will flow through him to the community

and the world. The more conscious individuals give themselves to others, the more they grow and gain in inner strength. In the unending revolutions of the world, as the wheel of the eternal turns mightily in its course, the Infinite energy which streams forth from the Eternal and sets the wheel to work looms up in the vision of man in various aspects and infinite forms. Each aspect creates and marks an age and S'rī Aurabindo's life and works make an age in the fulfilment of India's destiny and in the contribution of Bhāratavarṣa for the peace and prosperity of the world.

The bibliography is complete. The author has given an admirable account of S'rī Aurabindo as a poet, philosopher and a mystic.

S. S.

Tirupati Sri Venkatesvara Balāji. (Origin, Significance & History of the Shrine) By V. N. Srinivasa Rao. Published by Messrs. Umadevan & Co., Madras-1. Price Rs. 3-12-0.

SRI V. N. SRINIVASA RAO'S comprehensive, instructive and interesting book on the Origin, Significance and History of the famous shrine of the Tirumalai Hill is also a guide to the temple and the adjoining shrines and *thīrthamas*, referring to the several services conducted therein. "This temple is unique in the whole of India and has been a place of worship common to all sects and creeds of Hindus for centuries."

The book gives a summary of the history of the place fully documented and discusses the Śaivite or Vaiṣṇavite character of the form of the deity worshipped on the Hill. The author regards this temple originally as a centre of Śakti worship, developing later into that of Subramaṇya and of S'iva and Viṣṇu worship. He also detects a Jaina current in the absorption of the 'Padmāvati' tradition. The significance of Tirumalai pilgrimage as a parallel to the soul's pilgrimage and as an outward symbol of yōga and sādhana is described in detail. For students of history as well as controversial dialectitions there is ample material while the devout pilgrim has a ready introduction to all the places on the Hill and for the sevas of

his vow. The charm of the book however is in its attempt to reconcile the pilgrimage with the several steps of yogic sādhana, integrating the same with tāntric and āgamic worship, in the attainment of self-realisation.

The author reserves the name 'Tirupati' to the town of that name in the plains. Taking a hint at the spelling of this word by early English writers as 'Triputty', he continues "this is significant, especially, on account of the origin of the town as a halting place for devotees going to the Tirumalai shrine." "Triputty" literally means "Knower, knowledge, and the object of knowledge." The sojourn at the foot of the shrine represents the condition of the ordinary pilgrim with the normal attitude to life and observed with "I", "Thou," and "This". After the pilgrim ascends the six hills *(śat cakras)* and reaches the Lord on the seventh hill, he realises Him as his own self or merges in Him losing identity as Subject and Object. This idea is developed in great detail in the later chapters of Part I and is intervowen largely in Part II also. As the author justly remarks, "The name of the range Mēru, coupled with the idea of a coiled serpent and the sacred number seven conveys a symbolism of great tāntric significance."

Our readers are already familar with the author's translation of Sawal-e-jawab published in these pages (Vol. XXXVII Pages 180-214 and Vol. XXXVIII Pages 6-12). The Telugu original was printed in Q J M S Vol. XXXVIII No. 4 and is concluded in the present issue.

The book is enriched by a map, a number of illustrations and a valuable foreward by Justice N. Chandrasekhara Aiyar makes an appeal to the pilgrim, the scholar and the politician.

A. V. R.

Eastern Light of Sanatan Culture. By Lt. Col. H. H. Maharajadhiraja Shri Sawal Maharaj Rana Sir Udaibhan Singhji Lokendra Bahadur of Dholpur Rais-ud-Daula Sipahdar-ul-mulk Saramad Rajah-I Hind Diler Jang Jai Deo, G.C.I.E., K.C.S.I., K.C.V.O. Published by Messrs. Thacker, Spink Co. (1933) Ltd. 3, Esplanade East, Calcutta. Price Rs. 5, Universal Edition, Rs. 7-8-0, Library Edition.

IT is unnecessary at this time of day to dilate on the value of Sanātan Dharma or that great culture which during several Millenniums since its rise, was ushered, has been penetrating over the four corners of the globe and exercising a wide and healthy influence over the minds of men. Yet there was a time in the eighteenth century when Indian stalwarts like Rāja Ram Mohan Roy, Isvara Chandra Vidyāsagar, Keshubchunder Sen, Dayānanda Sarasvati, Sri Ramakrishna Paramahamsa and Svami Vivekananda and a host of others were required to give a new orientation to it and carry on the message of Sanātan Dharma across the seven seas and revive that culture and re-lit the torch so that it might ever burn and be ever fresh and lustrous.

The birth-pangs of a new nation are many and varied and to them were added the affairs of the recalcitrant Indian States in our case. The problems of Kashmir and Hyderabad, the slaughter of innocent Hindus and Muslims without reason or rhyme in mad passion and the ever worrying problems created by the communists and the followers of the Muslim League, the Hindu Mahasabha and the Rastriya Svayam Sevaka Sangha made it necessary to re-state what Sanātan Dharma and Sanātan Culture stood for. In the unaccountable ages past, millions and millions have had their births and re-births through the unbroken chain of transmigration and will so continue in the future and, as the ceaseless time rolls on, millions and millions will come again and again to the comforting shores of this reservoir of highest spirituality as their predecessors have done.

Sanātan belief is eternal. The sanatanist has faith in an all-guiding providence wielded by God, the creator, architect and master of this Universe, to follow his wishful designs and we his creations are under His all-pervading sway and watchful care and

fatherly concern and we receive his bitter pills and sweet potions daily in order to preserve the soul in condition, virile and healthy. The life is but a breath and short-lived. During these short-lived earthly dramas, like a railway acquaintance we pick up during a journey and drop off at the end, man plays a great part. After each recurring sunset, the still night stands, today, as it did when creation first came into being, at your door, like a pilgrim of Eternity. The picturesque stars, in the vast space above, keep on gazing brilliantly through countless death-scenes, noting all short-lived successes and failures of individuals, contemplate, perhaps with derision, the vanity of human wishes in a marriage or a festival. Here is an illustration of the great māya which keeps secretly curtained His final decisions on the lives of individuals and peoples, leaving the minds of all thinking men paralysed. The undying soul has out-lived all transitory doctrines and has never lost sight of the fact that behind all material activities of the spirit the soul is the final focus. The vital paths of *karma*, *upāsana* and *jyāna* constitute the entire spiritual field round which the vast Hindu religion is spun into a captivating and convincing pattern of the Sanātan Dharma. The Sanātan beliefs are liberal and are peculiarly free from narrow dogmas. Sanātan Dharma asserts that all religions are true and that they can take mankind to God and His close associations. Sanātan India's consistent effort has been to catch the reality that lies behind the appearance of objectives and even in the material arts, the same thought guides his imaginations as those which he has applied to the world renowned highest known philosophies of this great religion. The scientific establishment of religion is a true and oft-repeated Sanātan cry and will always be an optimistic companion. Clean faith in Him alone will help you as nothing else will do to realise yourself. Beware of the cheap modern crowd which is way-ward as a child, fickle as a flirt and eternal as an illusive entity and will be ever ready to disintegrate from beneath your very feet at a moment's notice. Nothing lasts for ever in this transitory world, nothing wins out in the end, except Him and His pervading spirit in creation with its list of unerasable *karmas* of the undying soul and the pervading forces of that divine

mystery, called love, on earth and beyond, that are willed by Him to be everlasting and eternal without a beginning or an end.

The work is properly dedicated to the author's daughter, Her Highness Sri Urmilla Devi, Mahārāni of Nabha, whose gentle and sincere devotion to her earthly father inspired the author to write this excellent work.

S. S.

Co-Operative Healing. The Curative properties of human radiations. By L. E. Eeman, with an introduction and an appendix by J. Cecil Maby. Published for Author—Partner Press Limited by Frederick Muller Limited, 29, Great James Street, London, W.C.1. Price. 15 shillings net.

THE curative properties of human radiations are discussed in this book in simple language by the author. Matter both radiates and responds to any radiation which it can itself emit and so does the brain. Whether the theory advanced for them be true or not, the results suggest possibilities of the most far-reaching kind. In the words of Herbert Spencer "There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation." What is the scheme for co-operative healing by the evolution of a technique which is alleged to have given progressively significant results since 1919 is described by the author. The work is properly dedicated to the research workers of London Hospitals. Certainly Eeman has zeal and strength to pursue his unorthodox form of therapy guided by scientific ideals to realisation with keenness and logical analysis and precision for over twenty-five years. He claims to relieve pain, organic maladjustments and functional disorders of many kinds by the use of bio-electric technique, described fully in the book, by insisting firstly on extreme bodily relaxation and secondly with certain polar connections between the operator and subjects, one subject and another, or various specified parts of the subject's own body, then will occur a oscillatory discharge of some subtle bio-physical energy possibly of the various specific electro-magnetic frequencies and the rays or fields of force, the

bi-polar inter-relationships are found by him to produce well-defined physiological effects. The relationship of co-operative healing to hypnotism and mesmerism require every careful investigation. It is difficult to say whether co-operative healing is not another term or variation of the laying of hands on animal magnetism of the old times. He gives twelve typical cases in the first chapter and in chapter two suggests how the relaxation circuit first came into being and how, through recurring series of observations, working hypothesis, experiment, theory and observation, it reached its latest though not its final form. Illustrations are given. He considers a number of radiations or other dynamisms, additional to those which affect the known senses, and disregarded by official science act on the living body which reacts to some of these dynamisms in specific manners. The living body possesses specialist sense organs additional to those normally accepted. The techniques described in this book, offer means for the selective investigation of some of the actions and reactions in question and some of these actions and reactions are of therapeutic value and are independent of direct contact between the agents and the reacting physical bodies. The appendix adds to the usefulness of the book.

S. S.

Alphabetical Index of Sanskrit Manuscripts in the Adyar Library. The Adyar Library Series No. 45. Price Rs. 10-0-0.

Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, Vol. VI. Grammar, Prosody and Lexicography. The Adyar Library Series No. 60. Price Rs. 25-0-0.

Both by Pandit V. Krishnamacharya. Under the Supervision of Prof. C. Kunhan Raja, M.A., D.Phil. (Oxon.) Published by the Adyar Library, Adyar, Madras-20.

THE first book under review gives the name of the work and the subject under which the work comes without mentioning the number of manuscripts for a particular work available in the library, the script in which it is written, its condition and other details. Names of important libraries in South India where the manuscript is available are noticed by abbreviations and only such

of the South Indian Libraries which have printed catalogues are noticed in the alphabetical index. The first part gives the titles in alphabetical order while the second part gives the authors with their works in the same order. This index lists works which had not been noticed in Aufrecht's Catalogus Catalogorum.

The Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, the second work under review, is a fitting tribute to the centenary of Dr. Annie Besant and deals with Grammar, Prosody and Lexicography. Prosody is intimately related to grammar and is treated as an integral part of grammar. Lexicography also has an intimate relation with grammar. Full indices are given for the works, authors and also for other proper names appearing in the description. All the manuscripts noticed in this volume are examined personally by Pandit V. Krishnamacharya and the catalogue contains a scholarly examination, patient investigation of manuscripts and considerable research. The work is excellently got up.

There are 1037 manuscripts of which 746 deal with *Vyākaraṇa*, 48 with *Cchandas* and 243 with *Kos'as*. There are three works on the Grammar of the Telugu language written in Sanskrit and ten more manuscripts relating to Pāṇinian grammar are given in the Supplement. A grammar usually contains Phonology, Morphology, and Syntax as the main divisions. Those divisions are not strictly adhered to on account of the requirements of compactness and brevity. Pāṇini re-arranged the alphabet for the sake of scientific treatment of the sounds in the language in a most compact and brief way. Thus he grouped them into fourteen sets, each set indicated by a final consonant so that any sound in the alphabet taken along with a later final consonant indicated the whole set between. The great merit of the work of Pāṇini lies in the system and his control over the subject as evidenced by the generalisations as opposed to the listing of the individual case, as his grasp of the structure of language and the development of the language are unrivalled. Naturally the work is accepted as one of the six *Vedāṅgas*. Kātyāyana attempted to amplify the text of Pāṇini and to justify such amplifications. Patañjali tried to retain the text of Pāṇini and

to interpret the text in such a way as to yield the same results which Kātyāyana desired. That required an enunciation of a large number of rules of interpretation by Patañjali. The work of Patañjali is a mine of information on a variety of subjects without a parallel in Sanskrit and incomparable to any literature in the world for its close analysis, critical insight, impartial weighing of the *pros* and *cons* in complicated contexts, in drawing logical conclusions, in the lucidity of presentation, in the wealth of argument, in style and in various other matters. Mahābhāsya yields a sound system of interpretation and forms the basis for a very interesting and important system of philosophy in India. Bhartṛhari who lived in the seventh century A. D. in his *Vākyapadîya* deals with the philosophy of grammar and certain general matters connected with the science of grammar and it is one of the most important works on the subject. The grammar of a language perhaps has to change like grammar itself if it is not to fall behind so that like the the judicial interpretation of texts of local topics old grammar has to rejuvenate in new forms. The study of grammar gives a training to the mind and acts as a discipline to the mind and the rules of interpretation develope an understanding of the language. The introduction contains a very interesting survey of the field of grammar. Unādi Sutras, and Mādhavīya Ḍhātuvṛtti which have been reviewed in these pages before are among the important works on Sanskrit grammar which define the formations of words from roots, both finite verbal nouns and also participates, gerunds, infinitives, etc. The writers on grammar were not interested merely in fixing the correctness in usage in a language but they also specified the authority for such standards in correct use of language.

We congratulate The Adyar Library on these useful publications.

S. S.

Historical Grammar of Old Kannada (Based entirely on the Kannada Inscriptions of the 8th, 9th and 10th centuries A.D) By Govind Swamirao Gai, Ph.D. (Bombay). Published by the

Director, Deccan College Post-Graduate & Research Institute, Poona-1. Price Rs. 15.

Dr. Gai bases this work entirely on the Kannada Inscriptions of the eighth, ninth and the tenth centuries A. D. The book is dedicated to the author's brother Shrinivas and inagurates the new Dissertation Series of the Deccan College Research Institute. It is necessary from the point of view of the needs of diachronic linguistics for the scientific study of the Kannada Language. The linguistic facts whose diachronic relationships are the objects of this investigation and which are the fixed points in historical processes are undoubtedly ascertainable from inscriptions and literature. An attempt made at the historical grammar of old Kannada entirely based on the inscriptions of the eighth, ninth and tenth centuries being selected from those which are dated and are regular and from those which contain not only the S'āka era but the cyclic year and are regular with details regarding the month, week-day etc. and verified from the historical and epigraphical grounds have yielded very good results. The text of the inscription is given in roman, and there is a complete index verborum. The chapters on Phonology and Morphology and many other aspects dealt with by the author require close consideration.

The Deccan College Post-Graduate and Research Institute deserves congratulations for adding this excellent work to the limited available literature on Philology. S. S.

SANSKRIT

Srimad Bhagavad Gita Laghukosa. (A Concise dictionary of the Bhagavad Gita). Edited by Lakshman Raghunath Gokhale, F. T. S. 419, Narayan Peth, Poona. Price Rs. 10-0-0, Paper bound; Rs. 11-0-0, Cloth bound and Rs. 12-0-0, Leather bound.

THE volume of 460 pages before us is a useful addition to the enormous literature on the Gīta. In 60 pages, the Gīta text is reproduce with *pada-ccheda* of each *sloka*, below in the same page. 382 pages cover the concise dictionary, which however is much more than a dictionary. As claimed by the devout author in his preface, the object of the *Laghukoṣa* is three-fold and it is

meant to serve three classes of readers, firstly the one who wants to read the Gita, understand the words and their meaning ; secondly, one who wants to learn Sanskrit grammar and increase or improve his knowledge of Sanskrit as well, and thirdly one who wants to understand the deeper philosophical meaning with reference to the different commentaries by S'rī S'aṅkara and his followers.

The dictionary gives the grammatical characteristics of each word, cross reference to connected words, its explanations in the commentaries, its occurrence in different places in the text and its meaning in Marāṭhi, English and Hindi. For example the word मित्रद्रोहे [मित्रद्रोह, मित्र + द्रोह] सामासिक नाम, पुलिंग, सत्पमीविभक्ति, एकवचन, मित्र (*vide.* मित्रे) नाम, नपुंसकलिंग, स्नेही. द्रोह-[द्रुह् (४. परस्मैपद, घात करूं इच्छिणें) + घञ् (अव्यय)— पाणिनीसूत्र 3-3-18, उपाधागुण] नाम, पुलिंग, घात करण्याची इच्छा. मित्राणां द्रोहः (षष्टीतत्पुरुष समास)तस्मिन्। मित्रांचा द्रोह करण्यांत. In treachery to friends. मित्रोंका द्रोह करनेमें १-३८.

In respect of बुध्दि for example, omitting the grammatical portions and the Marāṭhi and Hindi meanings we have

(1) "ज्ञान (शांकर भाष्य) wisdom, knowledge 2-39, 3-1.

(2) इतरविपरीतबुध्दिशखाभेदस्य बाधिका सम्यक्प्रमाणजनितत्वात् (शां.भा) मति Thought 2-41, 44 (बुध्दिः आत्मस्वरूपविषया-शां.भा.) 2-66.

(3) अन्तःकरणं (वेंकटनाथ) Mind 2-52, (शां.भा) 2-53. (बुध्दिः सर्वत्र ब्रह्मदर्शिनी प्रज्ञा-(शंकरानन्द) बुध्दि ब्रह्मत्मैक्याकारा (मधुसूदन सरस्वती) 65, (बुध्दिः अन्तःकरणं आत्मन उपाधिभूता-शां-भा) 18-17, (ततज्ञानं बुध्देर्वृत्ति बुध्दिस्तुर्बृत्तिमती-शां-भा) 18-30, 31, 32.

(4) बुध्दिर्निश्चयात्मिका (शां. भा. 3-42) Reason, 3-40, 42.

(5) बुध्दिरित्यहंकारकारणं महत्तत्त्वं (शां.भा) Reason (*Buddhi*) 7-4.

(अहंकारकारणं बुध्दिरध्यवसायलक्षणा (शां.भा) 13-5.

(6) विवेकशक्ति-अन्तःकरणस्य (शां.भा) Intelligence ; the discriminative power of the *antaḥkaraṇa* 7-10. (बुध्दिरन्तःकरणस्य सूक्ष्माद्यर्थावबोधनसामर्थ्यम् तद्वन्तं बुध्दिमानितिहि वदान्ति (शां.भा) 10-4.

In his elaborate preface, the author makes a strong plea for a *Brihadkoṣa* —an Encyclopaedia and Concordance of the Gīta in which commentaries of all schools of thought can be brought in and shades of meaning brought home by comparison of pre-Gīta, contemporary and post-Gīta literature. We strongly support the project.

A. V. R.

Jivanandam of Anandaraya Makhin with the Editor's own commentary Nandini. Edited by Vaidyaratna Pandit M. Duraiswami Iyengar, A. K. A. C. Āyurveda Bhūṣaṇa, Āyurvedācārya. Adyar Library Series No. 59. Published by the Adyar Library, Adyar, Madras-20. Price Rs. 20-0-0.

THE work under review in seven acts is written enunciating the rules of Āyurveda on the model of Krishnamisra's *Prabodha Candrodaya* and Vedānta Desika's *Saṁkalpa Sūryodaya*. Krishnamisra has expounded the advaita doctrine and Vedanta Desika has dealt with the Viṣistādvaita philosophy. Both these authors have extolled *Kṛṣṇabhakti* while Ānandarāya Makhin lays great stress on *S'ivabhakti*. Jiva, has been recognised as being immortal. It is being attacked by various diseases the chief of them being *Rājayakṣma* (or consumption). The other diseases are being cured by various means such as *kalka*, *lekhya taila* and *vataka*, etc. *Rājayakṣma* cannot be cured by any of these medicines. Only sulphur and mercury compounds can cure it. Jiva realises, Lord S'iva through *bhakti* and the practice of yoga. Lord S'iva pleased with the *bhaktimārga* resorted to by the *Jīva* grants him mercuy and sulphur.

The poet characterises the *Jīva* as the hero, *Buddhi* as the heroine, *Vijñāna* and *Jñāna* as this ministers and *Sradda*, *Dharma*, *Smṛti* and various medicinal preparation as warriors in his army. His enemy is *Rājayakṣma*, aided by his minister *Pāndu* and a host of other diseases. The prominent *rasa* is *s'ānta*.

The author of this work, Ānandarāya Makhin is the son of Nṛsimrāya Makhin and grandson of Gadadhara Makhin. He was the minister and Dharmadhikarin of Sahaji and Sarfoji, the rulers of Tanjore from 1684 to 1720 A.D. His other work is *Vidyāpariṇayam*.

This work first published by the Nirṇayasāgara Press contained certain errors which the learned editor has corrected and has in his introduction given a detailed explanation for making those corrections. The work is an allegorical sanskrit play possessing all the beauties and merits of classical works as also the virtues of medical science. The editor has in his introduction clearly pointed out the importance of this work which is very useful and interesting to students of *āyurveda*.

M. B. N.

Haricarita. By Paramesvara Bhaṭṭa. Edited by Pandit V. Krishnamacharya. The Adyar Library Series No. 63. Published by the Adyar Library, Adyar, Madras-20. Price Rs. 5-0-0.

HARICARITA contains 253 slokas narrating the story of S'rī Kṛṣṇa, each sloka being a *vākya* of Vararuci. These *vākyas* are useful in finding out the *rāsi*, the *tithi* and the *aṁsa* of a particular day in a solar year. The method of calculation is given in the introduction which is very helpful for writing an almanac of the Solar year.

Parames'vara Bhaṭṭa was born at Payyur and has written a commentary, *Sumanoramaṇī*, on Kāḷida's *Mēghasaṁdēṣa*, criticising the views Pūrṇāsarāsvatī in *Vidyullata*. Among the works of this author *Nyāyasamuccaya* has not so far been available. The editor has discussed about the author and his works as also the *vākyas* of Vararuci. A list of variant readings, *vākyasūcī* and *vākyadoṣakāsūci* enhance the usefulness of the book.

M. B. N.

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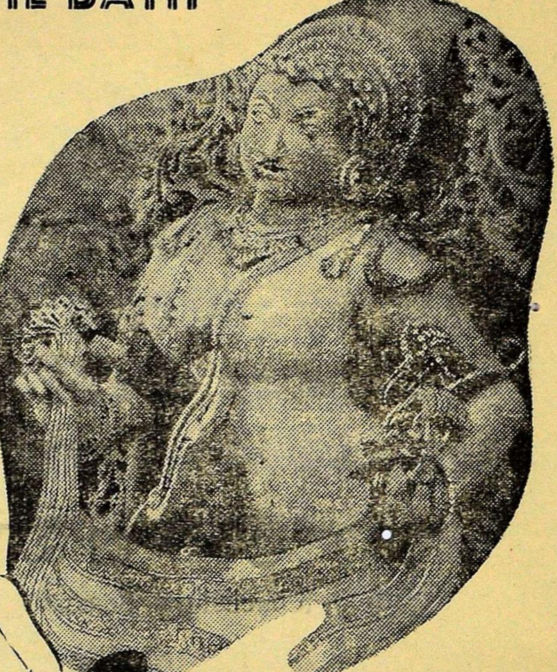

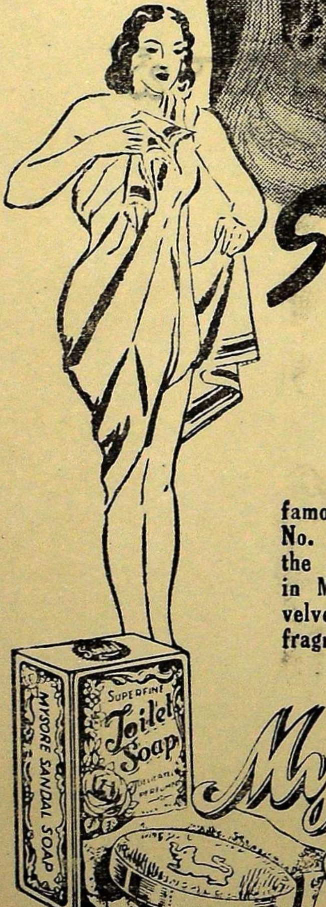

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కు గ్రంథవిస్తారమవుటవల్ల సంక్షేపముగా వ్రాయబడినది. ఈ సంగతి శ్రీవారి ప్రాకారములో వ్రాయబడివున్నది.

33 వ ప్రశ్న

ప్రత్యక్ష సంభాషణాదులు విడిచి ఆవేశ మూలముగానున్ను స్వప్నమూలముగానున్ను, తెలియపరుచుతూ వున్నారు ..... మరిన్ని యీ శ్రీవారు ధరించిన పుష్పములు యవ్వరున్నూ ధరించ కూడదనిన్ని, ఈ తిరుమలమీద పుష్పధారణ శ్రీవారికి తప్ప ఇతరులకు యవ్వరికిన్ని కారాదని చెప్పడమున్ను గాక ఆ ప్రకారం నడవడికెనున్ను కలిగివున్నదే ఇందుకు ఏమి కారణము ?

ఈ 33 వ ప్రశ్నకు వుత్తరము

ఇదివరలో బహు దినములకు ముందు రంగదాసనే వక పురుషుడు శ్రీవారికి పుష్ప కైంకర్యము చేస్తువుండి వకనాడు పుష్పములను కట్టి శ్రీవారికి సమర్పణ చాయమని అర్చకులుచేత ఇవ్వగా అర్చకులు ఆ పుష్పసరములను తీసుకొని పరిశోధించి అందులో వక వెంట్రుక వుండగా చూచి, శ్రీవారికి సమర్పణ చేయడమునకు సందేహిస్తూ వుండగా శ్రీవారు ఆవేశ మూలముగా ఇకమీద ఈ తిరుమలయందు తులసీ పుష్పములను మేము ధరించినవాటిని గాని ఇతరమైనవాటిని గాని యవ్వరూ ధరించకూడదనిన్ని తాము ధరించిన నిర్మాల్యమును సంపంగి ప్రదక్షిణంలో ఈశాన్య భాగ మందుండే భావిలో వేస్తూరావలసినదనిన్నీ ఆజ్ఞ ఇచ్చినారు. అందువల్ల ఈ తిరుమలమీద శ్రీవారు తప్ప ఇతరులు యవ్వరున్నూ పుష్పములు తులసీ ధరించడం లేదు. శ్రీవారియొక్క నిర్మాల్యమును ఎవ్వరికిన్ని ఇవ్వడమున్నూ లేదు, ఆ భావిలో వేస్తున్నారు.

కాబట్టి అందువల్లనే ఆ భావికి పూలభావి అని పేరు వచ్చినది అని పెద్దలు వాడుకుంటూవున్నారు.

౩౮వ ప్రశ్న

లోకమందు అనేక దైవములు వుండగా ఈ శ్రీవారియందు సమస్త జనులున్ను ఇతర దైవములయందలికంటె భయభక్తులు కలిగి నడుచుకోవడమునకు కారణమేమి ?

ఈ ౩౮వ ప్రశ్నకు వుత్తరము

స్థళంవారు గాని పరస్థళీకులు గాని ఈ శ్రీవారియందు భక్తి కలిగి ప్రార్థనలు చేసుకొన్నంతట వారికి ఇష్టసిద్ధులు నెరవేరుస్తున్నారు. ఇంతేకాక ఆ ప్రార్థనలు చేసుకొన్నవారు ఏదైనా వక హేతువచాత మరచినంతట తక్షణమే వార్లకు స్వప్నమూలకముగా గాని, ఆవేశ మూలకముగా గాని తెలియపరిచి ఆ ప్రార్థనలు చెల్లించుకోవడమున్ను అట్లా తెలియచేసినా ప్రార్థనలు చెల్లించనివారికి తగు నిదర్శనముగా సంకటములైనా కల్గచేసి ఇబ్బడిగా ప్రార్థనలు చెల్లించుకొని వారి సంకటములు తీర్చి ఇష్టసిద్ధులివ్వడమున్నూ ఇటువంటి లీలలు అనేకములు ఈ శ్రీవారియందు కలవు. ఇతర దైవములయందు ఈ గుణములు లేవు, కాబట్టి ఈ శ్రీవారియందు సమస్త జనులున్ను మిక్కిలి భయభక్తులు కలిగి చక్కగా నడుచుకుంటున్నారు.

౩౯వ ప్రశ్న

ఈ శ్రీవారికి ఆభరణములుగాని, వస్త్రములుగాని వాహనములుగాని పశువులు మొదలయినవిగాని సమర్పణ చేశేయడల వాటివాటికి తుల్యముగా వర్తనలు కట్టుటకు నిమిత్తమేమి ?

ఈ ౩౬వ ప్రశ్నకు వుత్తరము

ఈ శ్రీవారు సమస్త జనులకు ఇష్టసిద్ధులను కల్గచేసేవారు గనుక వారి ఆజ్ఞవల్ల ఈ ప్రకారం ఏర్పాటు అయినది. అందువల్లనే ప్రతాపరుద్ర మహారాజు కూడా ౧౮ లక్షుల మొహరీలు వర్తన ఇచ్చినట్టు మామూలు వున్నది. అందువల్లనే యీవలి ప్రభువులు నిరుఖు ఏర్పరచినారు. ఆ ప్రకారం మామూలుగా జరుగుతూ వున్నది. యీ స్థళ బిగి, యిటువంటిది గనుక తప్పక జరుగుతూ వున్నది.

౩౭వ ప్రశ్న

ఈ శ్రీహరియొక్క మహాత్మ్యమునకు మూలభూతమైన ప్రమాణమేమి?

ఈ ౩౭వ ప్రశ్నకు వుత్తరము

ఈ శ్రీ వెంకటేశ్వర స్వామివార్లు సాక్షాద్వైకుంఠమందేమి, ఈ భూలోకమందేమి సర్వత్ర వాసంచేసే విష్ణువనిన్నీ తేజోరూపి అనిన్ని వేదశిరస్సు అనగా ఉపనిషత్తుయందు చెప్పబడియున్నది. అది ఏదనగా తైత్తిరీయ ఉపనిషత్తు ఇందులో అయిదవ పన్నమైన నారాయణమనే దానియందు ప్రథమ వాక్యమందు ఉదకం యొక్క పారమందున్ను, భువనంయొక్క మధ్యమందున్ను తన తేజస్సుచేత ఇతర తేజస్సులను ప్రకాశింప చేశేవారు, అని చెప్పి యున్నది. ఆ వాక్యమునకు విద్యారణ్యులవారు, భాష్యము, ఈ ప్రకారం ఏర్పరచినారు. ఇదిన్నీగాక మహాభారతమేమి, అష్టాదశ పురాణములేమి వీట్లయందున్ను ఈ శ్రీవారియొక్క మహాత్మ్యము చెప్పబడియున్నది. ఈ వివరములు ప్రాకారాదుల్లో అచ్చటచ్చట వ్రాయబడియున్నది. అనేక మంది పెద్దలున్నూ ఈ ప్రకారం వాడుకొంటూవున్నారు.

౩౭వ ప్రశ్న

ఈ దిగువ తిరుపతిలో వేంచేసియుండే శ్రీ గోవిందరాజ స్వామివారు ఏ కాలమందు ఎవరిచాత ప్రతిష్ట చేయబడినారు, గుడి గోపుర ప్రాకారాదులు ఎవరు కట్టించినారు?

ఈ ౩౭వ ప్రశ్నకు వుత్తరము

ఈ శ్రీ గోవిందరాజస్వామివారి మూలవిగ్రహం లోగడ పురాణ ప్రసిద్ధమైన చిత్రకూటమనే స్థలమందు స్వయంవ్యక్తముగా ఆవిర్భవించివుండినది. అట్లా వుండగా వకానొక అవాంతరంలో ఆ స్థలం జీర్ణమైయుండగా సుమారు ౯౦౦-౮౦౦ సంవత్సరముల క్రిందట శ్రీ వైష్ణవ మతసిద్ధాంత ప్రవర్తకులయిన శ్రీ రామానుజా చార్యులవారు ఆ విగ్రహాన్ని ఈ తిరుపతికి వేంచేసుకొనివచ్చి తగిన వుత్సవ విగ్రహాదులను ఏర్పాటు చేయించి ప్రతిష్ట చేసినారు. ఆవల ౭౯౮ అగు శతాబ్దములో ప్రభుత్వము చేస్తూవుండే యాదవ రాయ ప్రభుత్వంవారు గుడి గోపుర ప్రాకారాదులు కట్టించినారు. యీవల సుమారు ౩౦౦ సంవత్సరములకు ముందు మట్లావారి సంస్థానం ప్రభువైన అనంతరాజువారు పెద్ద గోపురమున్ను అందుకు లోతట్టు బయలుతట్టు వుండే బుగ్గలున్ను కట్టించినారు. మరి కొంత కాలానుకు ఆ సంస్థానాధిపతే అయిన అప్పయ్యరాజు వారున్ను, వారి దివాన్‌జీగారు అయిన ముసలయ్య నాయుడున్ను జీర్ణమైన రథాన్ని నవనీతంగా కట్టించినారు. ఆవల మరి కొంత కాలానుకు జీర్ణమైనది. అనంతరం మట్లావారి సంస్థానం కుంఫిణీ జప్తి అయినది.

౩౮వ ప్రశ్న

ఈ దిగువ తిరుపతిలోనుండే శ్రీ కోదండరామస్వామివార్ని

యవరు యే కాలమందు ప్రతిష్ట చేసినారు, గుడి గోపుర ప్రాకారాదులు యవరు కట్టించినారు?

ఈ ౩౫ వ ప్రశ్నకు వుత్తరము

ఈ కలియుగం పుట్టిన ౮౪ సంవత్సరములకు పైన ప్రభుత్వం చేశే జనమేజయ మహారాజువారు అదివరలో జీర్ణమైయుండే శ్రీ కోదండరామస్వామివారి గుడి గోపుర ప్రాకారాదులు కట్టించి ప్రతిష్ట చేసినారు. ఆవల మరికొన్ని సంవత్సరములకు శతాబ్జములు ౨౬౮ లో ప్రభుత్వంచేసే యాదవరాయ సంతతివారు జీర్ణోద్ధారముచేసి తిరిగి గుడి గోపుర మంటప ప్రాకారాదులు కట్టించినారు అని పెద్దలు వాడుకుంటూవున్నారు.

౩౬ వ ప్రశ్న

చిరుతానూరు-తిరిచానూరు అనే ప్రతి నామములు కల్గిన శ్రీ శుకపురంలో వేంచేసియుండే శ్రీ అమ్మవార్లవారు యవరిచాత యే కాలమందు ప్రతిష్టింపబడిరి?

ఈ ౩౬ వ ప్రశ్నకు వుత్తరము

పూర్వం భృగువనే మహా రుషి త్రిమూర్తులను పరీక్షించుటకై వైకుంఠానుకు పోయి శ్రీ లక్ష్మి సహితముగా శేషశయనులై యుండే శ్రీవారిని వక్షస్థలమందు తన పాదముతో తన్నెను. అప్పుడు శ్రీవారు లేచి ఆ ఋషి పాదమును తమ వక్షస్థలఘట్టన చాత నొచ్చెనే అనే వుపచార వాక్యములు ప్రకటన చేస్తు వత్తినట్టుగా, ఆ పాదమందుండే కన్నును వొత్తివేసిరి. ఆవల శ్రీ లక్ష్మి అమ్మవార్లువారు తాను వాసం చేసే స్థలమును ఋషి తన్నగా ఆ ఋషిని చూచి శ్రీవారు కోపంచాయక వుపచారములు

చేసే గదా అని శ్రీవారిమీద కోపించుకొని తత్షణమే వైకుంఠ మందు శ్రీవారిని విడిచి కొల్లాపురమనే గ్రామమందు దాగివుండెను. ఆవల శ్రీవారు శ్రీ లక్ష్మీ విరహమును సహించచాలక ఆమెను వెతుకుతూ యీ శేషాచలమునకు సుమారు ౨౦ మొదలు ౩౦ యోజనములలోపలనుండు ఆ కొల్లాపురము చేరి, అచ్చట యెన్ని విధములా లక్ష్మీని కానక చింతాక్రాంతులై యుండగా, అప్పుడు ఆకాశవాణి శ్రీవారితో యిచ్చటికి వుత్తర దిక్కునవుండే శ్రీ శేషా చలానుకు దక్షిణము ౨ పరుగుల దూరంలో శ్రీ శుకపురం సువర్ణముఖ తీరమందు వున్నది. మీరు అచ్చటికి పోయి మీ గుండాయుధంతో త్రొవ్వి, వక సరస్సును ఏర్పరచి అందులో స్వర్గమందుండే బంగారు కమలములు పూచే దామర వేసి, ఆ కమల ములు వాడకుండా, అందుకు తూర్పున శ్రీ సూర్యనారాయణ స్వామిని ప్రతిష్టచేసి తపస్సు చేసినంతట శ్రీ లక్ష్మీదేవి ప్రత్యక్షు మౌనని చెప్పగా శ్రీవారు ఆ మాట విని ఆ ప్రకారం అచ్చటికి వచ్చి శ్రీవారు ఆ ప్రకారం సరస్సును ఏర్పరిచి కమలములు వేసి, సూర్యనారాయణ ప్రతిష్టచేసి, తపస్సు చేయగా, శ్రీ లక్ష్మీదేవి ఆ సరోమధ్యమందుండే కమలమందు ప్రత్యక్షమై శ్రీవారిని సంతోషపెట్టెను. అప్పుడు అచ్చట అదివరకు అనాదిగా శ్రీ శుకలవారిచాత పూజింపబడుతూవుండే శ్రీ బలరామ కృష్ణుల ఆలయమునకు వుత్తరముగా ఆ సమీపమందే ఆలయము కట్టించి శ్రీ లక్ష్మీదేవిని ప్రతిష్టచేసి, శ్రీ పద్మావతీ అని పేరును ప్రఖ్యాతి చేసి ప్రతి సంవత్సరం ఆ పంచమియందు అవభృధోత్సవమయ్యే లాగున యేర్పాటు చేసి ఆ దినమందు తాము శ్రీ శేషాచలము నుంచి తోమాల, చీర, రవికె, పసుపు కుంకుమ, పణ్యారములతో

కూడా వచ్చేటట్టు నిర్ధారణ చేసిరి. కాబట్టి అదిమొదలు ఆ పంచమికి ముందు ౭ దినములు మొదలు ధ్వజారోహణాద్యవభృదాంతముగా కార్తీకియందు శ్రీ పద్మావతి అమ్మవార్లవారికి బ్రహ్మోత్సవము జరుగుతూవున్నది. అదే చిరుతానూరు పంచమి అని లోకప్రసిద్ధముగా నున్నది. యీవల ౨౦౦ సంవత్సరములకు ముందు కార్వేటి నగరం సంస్థానంవారు యీ సరస్సు మొదలయినది చక్కగా కట్టించి శ్రీ అమ్మవార్లవారికి కొన్ని వుభయములు జరిగిస్తువున్నారు. యీవల ౧౦౦ సంవత్సరములకు ముందు చన్నపట్నమందుండే నారాయణపిళ్లె మొదలయినవారు ఈ సరస్సుకు రాతి కట్నం చక్కగా కట్టించినారు. పైన చెప్పిన శ్రీ అమ్మవార్లవారి ఆవిర్భవం మొదలయినది శ్రీ పద్మపురాణంలో ౩౮ వ అధ్యాయములో విశేషముగా చప్పబడియున్నవి. మరిన్నీ ఆ అమ్మవార్లవారికి ఆది మొదలుకొని దినదిన ప్రవర్తమానముగా మంటప ప్రాకారాదులు కల్గి, విశేషోత్సవాదులున్నూ, ఆ శ్రీవారి కటాక్షంవల్ల జరుగుతూవున్నది.

౪౦ వ ప్రశ్న

ఈ శ్రీ పద్మావతి అమ్మవార్లవారియందు శ్రీవారివలెనే మహాత్మ్య విశేషము ఏమైనా కలదా, శ్రీవారి దర్శనానుకు వచ్చిన పరమ జనులు వీరి దర్శనానుకు వచ్చి శ్రీవారికి జరిగించినట్టుగా శేవలు మొదలయినవి జరిగింతురా?

ఈ ౪౦ వ ప్రశ్నకు వుత్తరము

శ్రీ పద్మావతి అమ్మవార్లయందు శ్రీవారి కటాక్షంవల్లను మహాత్మ్యం కలదు. అది యట్లాగంటే అనేక మంది స్త్రీలు ఏమి, పురుషులు ఏమి తమ కోరికెలను నెరవేర్చుకునేకొరకు శుక్రవారా

దులు నడిచేదిన్ని, తళిహెలు సమర్పణ చేసేదిన్ని కలదు. అందు వల్ల సంతానాభిలాష కల్గినవార్లకు సంతానము కలుగుచున్నది శాకినీ - డాకినీ - గ్రహాదులున్నూ నివృత్తియగుచున్నవి. భక్తితో నీవే నాకంల్లు - కాల్లు ఇవ్వవలెనని ప్రార్థన చేసుకుని ప్రదక్షిణ నమస్కారాదులు చేశేవార్లకు ఆ ప్రకారం కంల్లు, కాల్లు మొద లయినవి చక్కగా కలుగుచున్నవి. ఈ ప్రకారం వారి వారి శ్రద్ధాభక్తి కొలదిన్నీ మహాత్మ్యము ప్రకాశమానమగుచున్నది. మరిన్నీ శ్రీవారి దర్శనార్థం వచ్చే పరష జనులు యావత్తు మందిన్నీ తప్పక శ్రీ అమ్మవార్ల దర్శనం చేసుకొని వారివారి శక్తి కొలదిన్నీ కానుకలు, వస్త్రాభరణాదులు తళిహెలు ఇది మొదలయినది సమర్పణ చేసి గరుడ వాహనం, ఏనుగ వాహనం మొదలయిన వుత్సవములున్ను జరిపించుచున్నారు. యిదిన్నీగాక, యిచ్చట తిరుపతిలో నుండువారేమీ, చుట్టుపట్టూ వుండేవారేమి సకల మయినవారున్ను అనేక విధములుగా వారువారు ప్రార్థనలు చేసు కొని శుక్రవారాదులు నడుస్తు, పద్మసరస్నానం మొదలయినది జరిగిస్తు వస్త్రాభరణాదులు సమర్పణ చేస్తూ, తళిహెలు మొద లయినది సమర్పిస్తూ, అఖండములు, తులసీ అర్చనలు, కుంకు మార్చనలు నీమముగా ప్రతినిత్యమున్నూ జరిగేలాగున ఏర్పాటు చేయిస్తూ వున్నారు. ఇందువల్ల శ్రీ అమ్మవార్లయందున్నూ మహాత్మ్యము కలదని తోచించతగివున్నది.

॥శ్రీరామసహాయం॥

॥పైన చెప్పబడిన శ్రీవారి మహాత్మ్యము॥

ప్రశ్నోత్తరములకు నిదర్శనముగా ఆయా దొరతనములు ఆయా దొరతన ప్రభువులు జరిగించిన కైంకర్యములు, యే యే కాలమందు జరిగినదిన్నీ వివరముగా తెలియుటకు కొన్ని ప్రశ్నోత్తరములు.

౧వ ప్రశ్న

ఈ కలియుగం యెప్పుడు పుట్టినది. దీని ప్రమాణమేమి అది మొదలు శాలీవాహనశకవర్షంబులు ౧౭౨౪యగు రౌద్రి సంవత్సరానుకు సరిఅయినన్ని ౧౨౧౦ ఫసలీ వరకు యెన్ని సంవత్సరములయినది.

ఈ ౧వ ప్రశ్నకు వుత్తరము

ఈ కలియుగం ప్రమాదిసంవత్సరం పుట్టినది. దీని ప్రమాణము (౪౩౨౦౦౦) నాల్గు లక్షలా ముపై రెండు వేల యేండ్లు. యిందులో ఆ ప్రమాది మొదలు యీ శాలీవాహనశకము ౧౭౨౪కు సరిఅయినన్ని ౧౨౧౦ ఫసలీయగు రౌద్రినామ సంవత్సరంవరకు ౪౯౦౨ సంవత్సరములయినది.

౨వ ప్రశ్న

ఈ కలియుగం పుట్టినది మొదలు పైనచెప్పిన రౌద్రి సంవత్సరంవరకు ౪౯౦౨ సంవత్సరములున్నా యేయే దొరతనములు యెన్ని యెన్ని సంవత్సరములు జరిగినది ఆయా దొరతనముల సంతతిపురుషులు యెందరెందరు యెన్ని యెన్ని సంవత్సరములు ప్రభుత్వం చేసిరి.

అథ ప్రశ్నకు వుత్తరము

పోయిన ద్వాపరాంతరమందు, భారతయుద్ధమైనట్టుగానే శ్రీ కృష్ణస్వామివారి కటాక్షంవల్ల రాజ్యమునుచెంది వారి ఆజ్ఞప్రకారము ముప్పైయారు సంవత్సరములు ప్రభుత్వము చేస్తువుండి యీ కలియుగం పుట్టిన ప్రమాదిసంవత్సరమందు ధర్మరాజువారు తన మనమడైన పరిక్షిన్మహారాజుకు పట్టాభిషేకంచేసి తాము మహాప్రస్థానంచేసిరి, అది మొదలు జరిగిన దొరతనములున్ను ఆయాసంతతి పురుషులున్ను వారు వారు ప్రభుత్వం చేసిన సంవత్సరములున్ను తపశీలువార్గా యేర్పరచబడిన వివరము

సంవత్సరములు—ఆయా దొరతనములు.

౨౬౬౩—పరిక్షిన్మహారాజు మొదలు ఆ సంతతి పురుషులు ౯కి సంవత్సరములు

౫౧౫—చోళరాజు సంతతి పురుషులు ౨౦కి సంవత్సరములు

౮౦—శాలీవాహనుడు ౧కి సంవత్సరాలు

౬౫౧—వెన్నసంతతి పురుషులు ౧౨ కోటన్నసంతతి పురుషులు౧౨ పాండ్యసంతతి పురుషులు ౧౨, అంతు సంతతిపురుషులు ౩౬కి సంవత్సరాలు

౩౪౩—యాదవరాయ సంతతిపురుషులు ౧౪కి సంవత్సరాలు

౫౮—వోరుగంటి ప్రతాపరుద్ర మహారాజు ౧కి సంవత్సరాలు

౮౭—భాల్లెరావు ౧కి సంవత్సరములు

౧౭—అనవేమారెడ్డి ౧కి సంవత్సరములు

౩౩౯—రాయసంతతి పురుషులు ౨౬కి సంవత్సరములు

౧౪౯—తురకాణ్యాం దొరతనముల సంతతి పురుషులు ౧౦కి సంవత్స రములు

౪౯౦౨—అంతు దొరతనముల సంతతి పురుషులు నూటపందొమ్మి దింటికి యీ కలియుగంపుట్టిన ప్రమాది మొదలున్ని ౧౨౧౦ ఫసలీకి సరిఅయిన శాలీవాహనశకము ౧౭౨౪యగు రౌద్రి సంవత్సరమువరకు నాలుగువేలా తొమ్మంనూట రెండు సంవత్సర ములు యిందుకు సంతతి పురుషులు వివరము పరిక్షిన్మహా రాజు సంతతిపురుషులు ౯కి ప్రభుత్వం సంవత్సరములు ౨౬౬౩ వివరము

౬౪—యీ కలియుగం పుట్టిన ప్రమాది సంవత్సరం మొదలు రెండవ పర్యాయం చిత్రభాను సంవత్సరంవరకు పరిక్షిన్మహా రాజు ప్రభుత్వ సంవత్సరములు

౭౩—అనంతరం స్వభాను సంవత్సరం మొదలు రెండవ పర్యాయం విశ్వావసు సంవత్సరంవరకు జనమేజయమహారాజువారి ప్రభు త్వం సంవత్సరములు

౧౪౦—తదనంతరం పరాభవ సంవత్సరం మొదలు మూడవ పర్యా యం క్రోధన సంవత్సరంవరకు రాజ రాజనరేంద్ర మహారాజు వారి ప్రభుత్వ సంవత్సరములు

౨౧౪—తదుపరి అక్షయ సంవత్సరం మొదలు నాలవ పర్యాయమైన వికారి సంవత్సరంవరకు సారంగపాణి మహారాజువారి ప్రభుత్వ సంవత్సరములు

౧౫౪—ఆవల శార్వరి సంవత్సరం మొదలు మూడవ పర్యాయమైన శ్రీముఖ సంవత్సరంవరకు శూద్రక రాజువారి ప్రభుత్వ సంవత్స రములు

౧౭౪౫—అటుమీద భావసంవత్సరం మొదలు ముప్పదవ పర్యాయమైన బహుధాన్య సంవత్సరం వరకు విక్రమార్క మహారాజువారి ప్రభుత్వ సంవత్సరములు

౧౪౪—అందుమీద ప్రమాదిసంవత్సరం మొదలు మూడవ పర్యాయమైన శుభకృతు సంవత్సరంవరకు భోజరాజువారి ప్రభుత్వ సంవత్సరములు

౬౨—అటుతర్వాత శోభకృతు సంవత్సరం మొదలు రెండవ పర్యాయం క్రోధి సంవత్సరంవరకు నందన చక్రవర్తి ప్రభుత్వ సంవత్సరములు

౫౭—అటుపైన విశ్వావసు సంవత్సరం మొదలు ప్లవసంవత్సరం వరకు త్రిభువన చక్రవర్తి ప్రభుత్వ సంవత్సరములు

౨౬౬౩—అంతు రెండువేలా ఆరున్నూట అరువైమూడు సంవత్సరములు

అటుతర్వాత చోళరాజుసంతతి పురుషులు ౨౦కి అయిన సంవత్సరముల వివరము

౩౨— శుభకృతు సంవత్సరం మొదలు శ్రీముఖ సంవత్సరంవరకు వుత్తుంగ చోళరాజు ప్రభుత్వము

౧౫—భావసంవత్సరం మొదలు సర్వధారిసంవత్సరం వరకు తోత్తుంగ చోళరాజు ప్రభుత్వ సంవత్సరములు

౯— విరోధి సంవత్సరం మొదలు హేవిళంబిసంవత్సరంవరకు చంద్ర చోళరాజు ప్రభుత్వ సంవత్సరములు

౧౮—విళంబిసంవత్సరం మొదలు రాక్షస సంవత్సరం వరకు వీరముడిగుండి చోళరాజు ప్రభుత్వ సంవత్సరములు

౨౧—నళసంవత్సరం మొదలు ధాతుసంవత్సరం వరకు కళింగ చోళ
రాజు ప్రభుత్వ సంవత్సరములు

౧౩—ఈశ్వరసంవత్సరం మొదలు విరోధిసంవత్సరంవరకు అరిందమ
చోళరాజు ప్రభుత్వ సం॥

౧౭—వికృతిసంవత్సరం మొదలు పరాభవ సంవత్సరం వరకు వర
యూరు చోళరాజు ప్రభుత్వ సం॥

౧౫—ప్లవంగసంవత్సరం మొదలు దుర్మతి సంవత్సరం వరకు చెంగణ
చోళరాజు ప్రభుత్వము సం॥

౧౨—దుందుభి సంవత్సరం మొదలు శ్రీముఖసంవత్సరం వరకు మన్న
ళందచోళరాజుప్రభుత్వ సం॥

౧౫—భావసంవత్సరం మొదలు సర్వధారి సంవత్సరంవరకు మున్న
ళందచోళరాజు ప్రభుత్వ సం॥

౧౪—విరోధిసంవత్సరం మొదలు శుభకృతు సంవత్సరం వరకు వర
గుండచోళరాజు ప్రభుత్వ సం॥

౬౮—శోభకృతు సంవత్సరం మొదలు ౨ పర్యాయం సాధారణసంవ
త్సరం వరకు ఆళమళంద చోళరాజు ప్రభుత్వ సం॥

౧౫—విరోధికృతుసంవత్సరం మొదలు క్రోధిసంవత్సరం వరకు తిరు
నూరు చోళరాజు ప్రభుత్వ సం॥

౬౨—అక్షయసంవత్సరం మొ॥ రెండవ పర్యాయమైన ప్రభవ సంవ
త్సరం వరకు అమమోణనరదమనుండనే చోళరాజు ప్రభుత్వ
సంవత్సరములు

౩౨—విభవ సంవత్సరం మొ॥ వికారి సంవత్సరం వరకు జయగుండ
చోళరాజు ప్రభుత్వ సం॥

౫౭—శార్వరి సంవత్సరం మొ॥ దుర్మిఖి సంవత్సరం వరకు తోష మాన చోళరాజు ప్రభుత్వం సం॥

౧౪—హేవళంబి సంవత్సరం మొ॥ సాధారణసంవత్సరం వరకు చెంగణచోళరాజు ప్రభుత్వం సం॥

౨౨—విరోధికృతు సంవత్సరం మొ॥ అంగీరస సంవత్సరం వరకు చోళమార్త చోళరాజు ప్రభుత్వం సం॥

౪౦— శ్రీముఖ సంవత్సరం మొ॥ పరీధావి సంవత్సరంవరకు సుందర పాడ్య చోళరాజు ప్రభుత్వం సం॥

౨౪— ప్రమాదీచ సంవత్సరం మొ॥ ధాతు సంవత్సరం వరకు పొత్తప్ప చోళరాజు ప్రభుత్వం సం॥

౫౧౫—అంతు యీ చోళరాజు సంతతి పురుషులు ఇరువై మందిన్ని ప్రభుత్వంచేసిన సంవత్సరములు యేనూటపదిహేను

ఆవల ఈశ్వర సంవత్సరం మొదలు రెండవ పర్యాయం దుర్మిఖి సంవత్సరం వరకు శకాధిపతియగు శాలీవాహన మహారాజు ప్రభుత్వం సంవత్సరములు యెనభై సంవత్సరములు అనంతరం హేవిళంబి సంవత్సరం మొదలు సర్వజితు అనగా పదకొండో పర్యాయమందులి సర్వజితు సంవత్సరం వరకు వెర్ణ సంతతి పురుషులు పండ్రెండు కోటర్ణసంతతి పురుషులు పండ్రెండు పాండ్యసంతతి పురుషులు పండ్రెండు అంతు సంతతులు ౩౬ పురుషులు ౩౬ ఈ ముప్పైయారుమందియొక్క ప్రభుత్వ సంవత్సరములు ౬౫౧ ఆర్నూట యాభైవక్క సంవత్సరములు యీ సంతతి పురుషుల వివరము అగత్యం లేదుగనుక వ్రాయలేదు.

ఆవల యాదవరాయ సంతతిపురుషులు ౧౭౪కి వివరము.

౨౫— సర్వధారి సంవత్సరము మొ॥ పరీధావి సంవత్సరం వరకు శాలీవాహనశకాబ్దములు ౨౩౧మీద శ్రీరంగయాదవరాయ ప్రభుత్వము

౨౪— శకాబ్దములు ౨౫౬మీద ప్రమాదీచ సంవత్సరం మొ॥ యువ సంవత్సరం వరకు వీరనారాయణ యాదవరాయుల ప్రభుత్వము

౨౧— శకాబ్దములు ౨౨౯ మీద ధాతుసంవత్సరం మొ॥ దుర్మిఖి సంవత్సరం వరకు అహోబలయాదవరాయుల ప్రభుత్వము

౨౨— శకాబ్దములు ౭౦౦ మీద హేవిళంబి సంవత్సరం మొ॥ కాళయుక్తిసంవత్సరంవరకు తిరువేంగళయాదవరాయుల ప్రభుత్వము

౧౫— శకాబ్దములు ౭౨౨ మీద సిద్ధార్థి సంవత్సరం మొ॥ శ్రీముఖ సంవత్సరంవరకు వరగాలువెండి యాదవరాయుల ప్రభుత్వము

౨౩— శకాబ్దములు ౭౩౨ మీద భావసంవత్సరం మొ॥ దుర్మిఖి సంవత్సరం వరకు వరగుండగోపాల యాదవరాయుల ప్రభుత్వము

౧౩— శకాబ్దములు ౭౬౦ మీద హేవిళంబిసంవత్సరం మొ॥ సౌమ్య సంవత్సరంవరకు నరశింగయాదవరాయుల ప్రభుత్వము

౧౫— శకాబ్దములు ౭౭౩మీద సాధారణసంవత్సరం మొ॥ రక్తాక్షి వరకు కంచియాదవరాయుల ప్రభుత్వము

౨౨— శకాబ్దములు ౭౭౭ మీద క్రోధనసంవత్సరం మొ॥ వ్యయ సంవత్సరంవరకు బుక్కణయాదవరాయుల ప్రభుత్వము

౧౨— శకాబ్దములు ౯౧౦ మీద సర్వజిత్తుసంవత్సరం మొ॥ విళంబి సంవత్సరంవరకు వీరనరిశింగయాదవరాయుల ప్రభుత్వము సం॥

౮.— శకాబ్దములు ౯౨౨ మీద వికారిసంవత్సరం మొ॥ పరాభవ సంవత్సరంవరకు యిమ్మిడి నరిశింగయాదవరాయుల ప్రభుత్వము సం॥

౮౧— శ్రీభాష్య వాసుదేవయాదవరాయులు శకాబ్దములు ౯౩౦ మీద ప్లవంగ సంవత్సరం రెండపర్యాయం మొ॥ ప్రభవసంవత్సరం వరకు ప్రభుత్వముచేసిన సం॥

౨౮— వాసుదేవయాదవరాయులు శకాబ్దములు ౧౦౧౧ మీ॥ విభవ సంవత్సరం మొ॥ మన్మథ సంవత్సరంవరకు ప్రభుత్వం చేసిన సం॥

౩౫— నారాయణ యాదవరాయులు శకాబ్దములు ౧౦౩౯ మీద దుర్మిఖసంవత్సరం మొ॥ ప్రమోదూతసంవత్సరం వరకు ప్రభుత్వముచేసిన సం॥

౩౪౩— అంతు యీ యాదవరాయసంతతి పురుషులు పద్నాలుగు మందిన్నీ ప్రభుత్వముచేసిన సంవత్సరములు మున్నూటనలభై మూడు

ఆవల వోరుగంటి ప్రతాపరుద్ర మహారాజువారు ప్రభుత్వము చేసినది శకాబ్దములు ౧౦౭౪ మీద ప్రజోత్పత్తిసంవత్సరం మొ॥ విభవసంవత్సరంవరకు యాభైయెనిమిది

ఆవల భల్లేరావుగారు శకాబ్దములు ౧౧౩౨ మీద శుక్లసంవత్సరం మొదలు రెండవ పర్యాయమైన మన్మథ సంవత్సరంవరకు ప్రభుత్వంచేశిన సంవత్సరములు ఎనభైయేడు.

ఆవల అనవేమారెడ్డి శకాబ్దములు ౧౨౧౯ మీద దుర్మిఖి సంవత్సరం మొ॥ పరీధావి సం॥ వరకు ప్రభుత్వంచేశిన సంవత్సరములు పదునేడు.

ఆవల రాయసంతతి పురుషులు ౨౮ మంది ప్రభుత్వంచేశిన సంవత్సరములు ౩౩౯ll

౧౪—ప్రతాప దేవ మహారాయులు శకాబ్దములు ౧౨౩౮ మీాద ప్రమాదీచ సంవత్సరం మొ॥ అక్షయ సంవత్సరంవరకు ప్రభుత్వం చేశిన సం॥

౧౪—వీరరాయులు శకాబ్దములు ౧౨౫౦ మీాద ప్రభవ సంవత్సరం మొ॥ విక్రమ సంవత్సరం వరకు

౧౩— విజయ బుక్కరాయ బుక్క దేవరాయులు శకాబ్దములు ౧౨౮౪ మీాద విషు సంవత్సరం మొ॥ విజయ సంవత్సరం వరకు సం॥

౮— గవ్య దేవరాయులు శకాబ్దములు ౧౨౭౭ మీాద జయసంవత్సరం మొ॥ ప్లవ సంవత్సరం వరకు సం॥

౭— రామ దేవరాయులు శకాబ్దములు ౧౨౬౫ మీాద శుభకృతు సంవత్సరం మొ॥ కీలక సంవత్సరంవరకు సం॥

౫— వీరూపాక్ష దేవరాయులు శకాబ్దములు ౧౨౯౨ మీాద సర్వజిత్తు సంవత్సరం మొ॥ ప్రమాదీచవరకు సం॥

౭— మల్లికార్జున దేవరాయులు శకాబ్దములు ౧౨౯౭ మీాద ఆనంద సంవత్సరం మొ॥ రవుద్రి సంవత్సరం వరకు సం॥

౯— రామచంద్ర దేవరాయులు శకాబ్దములు ౧౩౦౪ మీాద దుర్మతి సంవత్సరం మొ॥ శుక్ల సంవత్సరంవరకు సం॥

౭— సాల్వగుండ దేవరాయులు శకాబ్దములు ౧౩౧౩ మీాద ప్రమోదూత సంవత్సరం మొ॥ ధాతు సంవత్సరంవరకు ప్రభుత్వం చేశిన సం॥

౧౫—దేవరాయమహారాయలు శకాబ్దములు ౧౩౨౦ మీద ఈశ్వర సంవత్సరం మొ॥ ఖర సంవత్సరంవరకు సం॥

౫— కంచిదేవరాయలు శకాబ్దములు ౧౩౩౫ మీద నందన సంవత్సరం మొ॥ దుర్ముఖి సంవత్సరంవరకు సం॥

౪— కుమారకంచి దేవరాయలు శకాబ్దములు ౧౩౪౦ మీద హేవళంబి సంవత్సరం మొ॥ శార్వరి సంవత్సరంవరకు సం॥

౬— సాళ్వగుండ దేవరాయలు శకాబ్దములు ౧౩౪౮ మీద ప్లవంగ సంవత్సరం మొ॥ ప్లవంగ సంవత్సరం వరకు సం॥

౪౭—సాళ్వనరశింగ దేవరాయలు శకాబ్దములు ౧౩౫౧ మీద కీలక సంవత్సరం మొ॥ దుర్ముఖి సంవత్సరంవరకు సం॥

౧౧—యిమ్మడి ధర్మరాయలు శకాబ్దములు ౧౪౦౦ మీద హేవళంబి సంవత్సరం మొ॥ ప్లవంగ సంవత్సరంవరకు సం॥

౨౧—వీరనరశింగ దేవరాయలు శకాబ్దములు ౧౪౧౧ మీద కీలక సంవత్సరం మొ॥ విభవ సంవత్సరంవరకు సం॥

౨౦—కృష్ణదేవరాయలు శకాబ్దములు ౧౪౩౨ మీద శుక్ల సంవత్సరం మొ॥ సర్వధారి సంవత్సరంవరకు ప్రభుత్వం చేశిన సం॥

౧౩— అచ్యుతరాయలు శకాబ్దములు ౧౪౫౨ మీద విరోధి సంవత్సరం మొ॥ ప్లవ సంవత్సరం వరకు సం॥

౨౨—నారాయణదేవరాయలు శకాబ్దములు ౧౪౬౫ మీద శుభకృతు సంవత్సరం మొ॥ రుధిరోద్గారి సంవత్సరంవరకు సం॥

౮— తిరుమలదేవరాయలు శకాబ్దములు ౧౪౮౬ మీద రక్తాక్షి సంవత్సరం మొ॥ ప్రజోత్పత్తి సంవత్సరం వరకు.......... సంవత్సరములు

౧౪— శ్రీరంగరాయులు శకాబ్దములు ౧౪౯౪ మీద ఆంగీరస సంవత్సరం మొ॥ పార్థివ సంవత్సరంవరకు సం॥

౨౮—వెంకటపతి దేవరాయులు శకాబ్దములు ౧౫౦౮ మీద వ్యయ సంవత్సరం మొ॥ ఆనంద సంవత్సరంవరకు సం॥

౭— శ్రీరంగరాయులు శకాబ్దములు ౧౫౩౭ మీద రాక్షస సంవత్సరం మొ॥ దుందుభి సంవత్సరం వరకు యితని ప్రభుత్వంలోనే అప్పుడు అవాంతరములలో గుచ్చారి (గొబ్బూరి ?) వెంకట్రాయుడు, నోటకారి వెంకట్రాయుడు మొదలయినవార్లు ప్రభుత్వం స్వల్ప స్వల్పముగా జరిగించినారు

౬— రామదేవరాయులు శకాబ్దములు ౧౫౪౫ మీద రుధిరోద్గారి సంవత్సరం మొ॥ శుక్ల సంవత్సరంవరకు ప్రభుత్వం చేసిన సం॥

౧౨—ఆనెగొంది వెంకటపతిరాయులు శకాబ్దములు ౧౫౫౩ మీద ప్రమోదూత సంవత్సరం మొ॥ విషు సంవత్సరం వరకు ప్రభుత్వం చేసిన సం॥

౧౦— శ్రీరంగరాయులు శకాబ్దములు ౧౫౬౪ మీద చిత్రభాను సంవత్సరం మొ॥ ఖర సంవత్సరం వరకు ప్రభుత్వం చేసిన సం॥

౩౩౯—అంతు రాయ సంతతి పురుషులు ప్రభుత్వం యిరువైయారు మందిన్నీ జరిగించిన సంవత్సరములు మున్నూటముపైతొమ్మిది. అటుతర్వాత తురుష్కులు ప్రభుత్వం చేశినవారలలో ప్రసిద్ధమయినపురుషులు ౧౦కి యీ కలియుగంలో ౪౯౦౨డో సంవత్సరమునకు సరియగు శాలీవాహనశక గతాబ్దము ౧౭౨౪ యగు రౌద్రినామ సంవత్సరంవరకు ప్రభుత్వం సంవత్సరములు ౧౪౯కి వివరము

౨౧—మహామదు శాదుషా యిలాకా వజీమరాజేస్తుల్లా శకాబ్దములు ౧౫౭౫ మీాద నందన సంవత్సరం మొ॥ పరీధావి సంవత్సరం వరకు అనగా ౧౦౬౨ ఫసలీలాగాయతు ౧౦౮౨ ఫసలీవరకు సంవత్సరములు

౧౪—వజీరుహాసర్ఖ కర్ఖపుషా శకాబ్దములు ౧౫౯౬ మీాద ప్రమాదీచ సంవత్సరం మొ॥ అక్షయ సంవత్సరం వరకు సరిఅయిన ౧౦౮౩ ఫసలీ లాగాయతు ౧౦౯౬ ఫసలీవరకు సంవత్సరములు

౨౦—నిజామద్దవలా వారి యిలాకా శకాబ్దములు ౧౬౧౦ మీాద ప్రభవ సంవత్సరమునకు సరియగు నూరన్న ౧౦౯౭ ఫసలీ లాగాయతు వ్యయ సంవత్సరమునకు సరిఅయిన ౧౧౧౬ ఫసలీ వరకు ప్రభుత్వం సంవత్సరములు

౧౨—బాందవుఖాం శకాబ్దములు ౧౬౩౦ మీాద సర్వజిత్తు సంవత్సరం మొ॥ విళంబివరకు సరిఅయిన ౧౧౧౭ ఫసలీలాగాయతు ౧౧౨౮ ఫసలీవరకు సంవత్సరములు

౧౦—సాదుల్లాఖాం శకాబ్దములు ౧౬౪౨ మీాద వికారి సంవత్సరం మొ॥ కీలక సంవత్సరం వరకు సరిఅయిన ౧౧౨౯ ఫసలీ లాగాయతు ౧౧౩౮ ఫసలీవరకు సంవత్సరములు

౭—నబాబుదోస్తిల్లాఖాం శకాబ్దములు ౧౬౫౨ మీాద సవుమ్య సంవత్సరం మొ॥ రాక్షస సంవత్సరం వరకు సరిఅయిన ౧౧౩౯ ఫసలీలాగాయతు ౧౧౪౫ వరకు సంవత్సరములు

౨—నబాబ్ మహామదు సైదుఖాం శకాబ్దములు ౧౬౫౯ మీాద నళసంవత్సరం మొ॥ పింగళ సంవత్సరంవరకు సరిఅయిన ౧౧౪౬ ఫసలీలాగాయతు ౧౧౪౭ ఫసలీవరకు అయిన ప్రభుత్వం సంవత్సరములు

౧౦— అనవర్ది ఖాం శకాబ్దములు ౧౬౬౧ మీాద కాళయుక్తి సంవత్సరం మొ॥ ప్రభవ సంవత్సరంవరకు సరిఅయిన ౧౧౭౮ ఫసలీ లాగాయతు ౧౧౯౭ ఫసలీవరకు సం॥

౯౭— నబాబు శకాబ్దములు ౧౬౭౧ మీాద విభవ సంవత్సరం మొ॥ ఆనందసంవత్సరం వరకు సరిఅయిన ౧౧౯౮ ఫసలీలాగాయతు ౧౨౦౯ ఫసలీవరకు సం॥

౬— నబాబు వుముదత్తువుమరా శకాబ్దములు ౧౭౨౮ మీాద రాక్షస సంవత్సం మొ॥ రవుద్రి సంవత్సరంవరకు సరిఅయిన ౧౨౦౫ ఫసలీలాగాయతు ౧౨౧౦ ఫసలీవరకు ప్రభుత్వం చేసిన సంవత్సరములు ఆరు. అంతు ౧౯౯ యీా పదిమందిన్నీ ప్రభుత్వంచేశిన సం॥

౩వ ప్రశ్న

ఈ ప్రభుత్వంచేశిన దొరలలో ఈ శ్రీవారికి యెవరెవరు విశేషముగా మంటపప్రాకారాదులు కట్టించి విశేషశేవలు జరిగించినారు.

యీా ౩డో ప్రశ్నకు ఉత్తరము.

పరిక్షున్మహారాజు సంతతిలో చేరిన శూద్రకమహారాజు యీా శ్రీవేంకటేశ్వరస్వామివారియందు మిక్కిలి భక్తిగలిగి అనేక శేవలు జరిగిస్తువచ్చిరి, అప్పట్లో నే శ్రీవారికి నిత్యనైవేద్యాదులు జరగగలందులకు సకలమయిన పదార్థములు వుంచడానకు తిరుపతిలో రాతితోటం అంకణాలు చవుకముగా వుగ్రాణం కట్టించి అందులో పదార్థములువుంచి, శ్రీవారికి నిత్యనయివేద్యాది శేవలు విశేషముగా జరిపించినారు, ఆ వుగ్రాణం యిప్పటికిన్ని శ్రీహత్తీరాం బావాజీవారి మఠానకు

పశ్చిమభాగమందువున్నది. అయితే బహుకాలమవుటవలన అచ్చ టచ్చట కొంచం శిథిలముగానున్నది యీసంగతి అచ్చటనే శిలాశాస నంలో వ్రాయబడివున్నది. ఆవల విక్రమార్కులు ప్రభుత్వంలోనున్న వారు శ్రీవారికి అనేకముగా శేవలు జరిగిస్తువచ్చినారు ఆ విక్రమా ర్కులు భేతాళవశ్యమున్ను పరకాయప్రవేశాది శిద్ధులున్ను కలిగి సాహస వితరణాది గుణములు కలిగి ప్రభుత్వం చేశినారని వారిమీద చెప్పబడిన గ్రంథముల్లో ప్రసిద్ధమయియున్నది ... ఆవల భోజరాజు వారు ప్రభుత్వంచేస్తూ కాళిదాసాది కవులకు అక్షర లక్షలు యిస్తూ వచ్చినారని ప్రసిద్ధముగా గ్రంథములు యేర్పరచబడియున్నది... యీ ప్రకారం పరిక్షిన్మహారాజు సంతతివారు అందరున్ను యీ శ్రీవారికి విశేషముగా శేవలు జరిగిస్తువచ్చినారు.

॥ ఆవల చోళరాజు సంతతివారు జరిగించిన వివరములు ॥

వుత్తుంగ చోళరాజు ప్రభుత్వంచేశిన ౩౨ సంవత్సరములలో క్రోధిసంవత్సరమందు ఈ శ్రీవారి దేవస్థానంలోచుట్టు ప్రదక్షిణంచుట్టు మంటపాలు యాగశాలమంటపాలు కట్టించి అనేక శేవలు జరిగించినారు ఆవల తోత్తుంగ చోళరాజు ప్రభుత్వం ౧౫ సంవత్సరములలో బహు ధాన్య సంవత్సరమందు యీ శ్రీవారి దేవస్థానం పెద్ద ప్రదక్షిణం తిరుమలరాయ మంటపమున్నూ కట్టించినారు అనేక శేవలున్నూ జరి గించినారు.

తదనంతరం మరికొన్నిదినములకు వీరముడిగుండి చోళరాజు ప్రభుత్వంచేశే ౧౮ సంవత్సరములలోపల యీ శ్రీవారికి అనేకముగా శేవలు జరిగిస్తు రాతితేరు మంటపం ౧ తాళ్లపాకంవారి యేకాదశీ మంటపం ౧ బాలపల్లెదోవలో గోపురం ౧ అచ్యుతరాయుల కోనేరు ౧ యివి కట్టించినారు.

తర్వాత మరికొంత కాలానుకు మన్నళంద చోళరాజు ప్రభుత్వమప్పుడు శ్రీవారికి అనేక శేవలు జరిగించినారు మరిన్ని ఈదేశం భూమికొలిచి పయిమాయిషిచేసినారు.

ఆవల ఆళమళందచోళరాజు ప్రభుత్వం చేశేటప్పుడు ఈశ్రీవారికి పుగ్రాణాననుంచి రెట్టింపు పడితరం యిపిస్తూచక్కగా శేవలు జరిపి ఆవల తిరునూరు చోళరాజు (కులోత్తుంగ చోళ I) ప్రభుత్వం చేస్తూవుండేటప్పుడు ఈశ్రీవారిని పరమేశ్వరుణిగా ధ్యానంచేస్తు శివభక్తిగలిగి శేవలు జరిగిస్తూవచ్చిరి. ఆవల ఆమమొణనరదమనుండనే చోళరాజు ౬౨సం॥ ప్రభుత్వం చేయుచుండేటప్పుడు ధరుముగా బ్రాంహ్మణులవద్ద ఆరుపాళ్లలో ౧ పాలు కరముపుట్టూ రక్షణచేశిరి తన ప్రభుత్వంలో శేషాచలంమీద ప్రమోదూతనామ సంవత్సరమందు తిరుపతికివచ్చే దక్షిణమార్గమందు గోపురం అస్తిభారం కట్టించినారు.

ఆవల చోళమార్గచోళరాజు తన ప్రభుత్వం ౨౨ సంవత్సరములలో కాంచీపురమందు శ్రీవరదరాజస్వామివారికి గంగోద్రమంటపం కట్టించినారు.

ఆవల సుందరపాండ్య చోళరాజు ౪౦ సంవత్సరములు ప్రభుత్వం చేస్తూవుండి భావ సంవత్సరం మొదలుకొని తారణ సంవత్సరంలోపల లో ప్రదక్షిణం ౧, గోపురం ౧, పుష్కరిణి ౧, వరాహస్వామి ముంధుమంటపం ౧, కోవిలచుట్టూప్రాకారం పడికావలిగోపురం ౧, మేదరవాండ్లమంటపం ౧, నాల్గుకాళ్లమంటపం ౧, సంపంగి ప్రదక్షిణం ౧, గజేంద్రపుష్కరణి ఈ పదకొండున్ను కట్టించినారు మరిన్ని అనేక శేవలున్ను జరిగించినారు.

ఆవల పొత్తప్ప చోళరాజు ప్రభుత్వం ౨౮ సంవత్సరములలో నళ సంవత్సరం మొ॥ శ్రీవారి దేవస్థానం బైట పెద్దప్రాకారం ౧, పెద్ద పడి కావలిగోపురం, రెండున్ను కట్టించి అనేక శేవలు జరిగించినారు.

ఆవల శాలీవాహనుడు ఈశ్వర సంవత్సరంలో రాజ్యమును జయించి రెండవ పర్యాయం దుర్ముఖివరకు ౬౦ సంవత్సరములు ప్రభుత్వం చేసి శ్రీవారికి అప్పట్లో అనేక శేవలు జరిగించినారు కాబట్టి ఇప్పుడున్ను ఆతని ప్యార శాలీవాహనశకమని ప్రసిద్ధముగా జరుగుతూ వున్నది.

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